# THEOLOGY

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## EDITORIAL

Having lately had occasion to make some renewed study of the writings of Henry Scott Holland, the Editor has been struck afresh by his resolute zeal for fact. He had the mind of the philosopher and the temperament of the artist, but he was nevertheless sound on fact. He spoke constantly of "the Jew" and "the Jew's mind," and one of the things which he found to be characteristic of that mind was its desire to rest on historical fact. Holland was above all things a close and eager student of the Fourth Gospel. When he was unexpectedly invited to return to Oxford as Regius Professor, he wrote to Bishop Edward Talbot, "Apart perhaps from St. John, I really know nothing as it ought to be known." A commentary on St. John was the only big book that he ever dreamed of writing. In his study of St. John he was impressed, as well he might be, by the fact that the Evangelist, having things of a theological and philosophical kind to say, nevertheless was an Evangelist. Not only was he content to embody his ideas in a narrative, but he found in that literary form a satisfying instrument for all his eager purposes. It is not difficult to imagine Holland's own imagination picturing St. John walking about Ephesus and seeing the temples and the "curious arts," and musing on the contrasts between Diana of the Ephesians and his own Lord. Demetrius, who found St. Paul's preaching bad for trade, is dead, but

> "Resigned unto Diana's will,
> His son keeps on the business still."

Diana of the Ephesians is still worshipped. The Evangelist would brood at times on this, and always he would brood on the splendid conception of the Logos. And then there would come into his mind the difference that it made both to the philosopher and to the simple Diana-worshipper, that it was possible to say, "It came to pass." Holland fastened upon this. He

was deeply interested in the Hellenic interpretation which was also contained in the document, just as he was interested in the Pauline theology, or in the use made by the Apologists and the Alexandrians of Stoic and Neo-Platonist categories. But what came home to him as vital was the apprehension of fact. Speaking of the Apostolic experience, he said:

> "That historical, objective reality governs every jot and tittle of their experience. . . . We, who surrender to the appeal of that experience of theirs, cannot but accept the compulsion, the authority, that lies in a fact. If it happened, it happened—and happened like that. So we are persuaded by those who came under its dominance."

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He communicated this love of fact to the student of whom he spoke in his Oxford days as "my one and only disciple, Neville." There may well have been a singular loyalty in the discipleship of the ex-soldier Fellow of Balliol who was presently to become Bishop of Pretoria, whose own study of *The Mind of the Disciples* is a working back from psychological impression to historic fact. But "one" was happily an understatement. There were, and are, many. And in this particular matter he was but referring his disciples to the unwavering belief of the Catholic Church.

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This comes out in another way, which has recalled the characteristic treatment to the present writer. Holland from time to time wrote charmingly in *Commonwealth* of Spring, even of Spring in London. All readers of *Commonwealth* were charmed by its pages, and a great many, though not all, went so far as to believe the things they read in them. But the April or May number would often contain non-political things like this:

> "It was in a Garden that Easter began: and the faithful earth can never forget it. It breaks out into a garden over all its happy surface. Field and hedge and wood hurry up to do their best. There are flowers in every corner: and all of them are babbling about a Garden. They cannot keep still. Their merry voices go ringing on, repeating the old tale. It was in a Garden that it all happened. Death ended. Life was reborn."

But after this rhapsody Holland goes on to point out that the Faith never commits itself to these picturesque premisses. We never say, "We believe in the Resurrection because of the perpetual miracle of earth." The faith of Dionysos or Thammuz can say that, and it is in its way a pleasant thing enough. But it does not carry the burden that needs to be carried. There

comes a time when you find the argument from Spring unsatisfying. At best, Spring is a return to the former state. Nay, it is not even that. Entropy, the process of running down, is said to be everywhere at work. In a garden it is very manifest. Without the co-operation of the hireling one day a week, of father constantly and of the children whenever they can be induced to do a job of work, the garden would soon slip into the state held up to scorn in the Book of Proverbs, "all grown over with thorns, and the face thereof covered with nettles." Even the rich profusion of the South American jungle, as Charles Masterman said years ago in *From the Abyss*, eventually over-reaches itself, and what has been a riot of glory —orchid competing against orchid—degenerates at last into the slime of the morass.

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Accordingly, what we need is not only the firm assurance, "On the third day He rose again," but the even more heartening, in fact the regenerating and recreative assurance, that on the third day our Saviour entered upon a new way of life. Phrases like "spiritual body" are convenient counters of theology, but it is always better, when possible, to explain Scripture from Scripture. It is not always possible, as Athanasius found with *Homo-ousios*. And it does not really seem possible in this matter of our Lord's Resurrection. Else why all the volumes? Why even this little note? But there is a passage half-way through St. Luke, which points forward. "I have a baptism to be baptized with, and how am I straitened till it be accomplished?" (xii. 50). Here we seem to have a clue. Here is the single Life of the Redeemer pressed into the narrow mould, the mould of the one place and the one date which is a condition of human life. And yet the Life is for the common good, for the salvation of the world. Somehow it must be universalized.

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The steps in that process seem to be that on the Cross, in the Baptism of Death, the force is released. It is not hugged as a unique private thing which must be reserved for self and denied to larger use. It is let go, to mingle with the common life of man, to enrich, to redeem, to recreate. The Descent into Hades seems to represent an even further enlargement of the scope, as if the Lord had said that apart from them He would not be made perfect. Then comes the Resurrection. This is no mere Return to what had been. The Risen Christ is victorious Man. There is, for example, in the Risen Christ

no nationality, no date—can we even say, no sex?—except in so far as these, or other like things, survive as the transcended parts of a now unlimited wholeness. The Ascension is the last deliverance of all. During the Resurrection-period there had been contacts with the limited life of earth. Disciples, themselves of necessity fast bound to the place and century in which they lived, have to become aware of the truth of this Larger Life, victorious, poised for a moment before its flight into Infinity. The Ascension is that flight. Whereas in Galilee those who desired contact with Jesus must needs be alive at the time at which He lived in earth, and must needs present themselves at the place where He was to be found, because those are the conditions of association with a Life that is in the body, the Life now is universal. The Ascension of our Lord releases Pentecost. And spirit is not bound. Because spirit operates at one point of space or time, it is not therefore unable to operate at other points. There is not even less of it to do so. In fact there is more. Spirit is infectious. "He giveth not the Spirit by measure." The Ascended Christ, the Pentecostal Christ, belongs to all places and all times. He has taken the wings of the morning, and thus even the mystical fervour of the Irish singer, Joseph Plunkett, who was shot at Easter, 1916—

> "I see His blood upon the rose
> And in the stars the glory of His eyes,
> His body gleams amid eternal snows,
> His tears fall from the skies.
>
> All pathways by His feet are worn,
> His strong heart stirs the ever-beating sea,
> His crown of thorns is twined with every thorn,
> His cross is every tree"—

is not extravagant, even though it reaches out beyond the bounds of humanity into Nature. But it all hangs on the creative fact of Easter.

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There are those who disparage fact, and suggest to Christianity that it cut loose from an entangling alliance. On our poetic side this has a strong appeal. The idea is beautiful. And we can all feel that it would be fine if we were once for all immune from critical attack. At present, we say, there is no security. And so, in our more poetic moments, we are tempted to murmur, "Go to, let us build an impregnable castle in the air." But there is only one way to be immune from critical assault. It is to have nothing worth defending. *Cantabit vacuus coram latrone viator.* We must not therefore listen to

those ideologists who tell us that facts are base coin. May we listen to them at all, to any of the things they say? Yes, surely. We must listen when they tell us that the facts are given to us to be interpreted. Sometimes, indeed, they press this so hard that it seems that the interpretation is everything and the fact nothing. But this is not theology, but humanism. This is like trying to hop with both feet off the ground. Bare facts, which they despise, are like the bare boards of a floor. Bare boards are often happily covered by a handsome carpet, and whether they are carpeted or not, they fulfil their vocation when men stand and walk on them. Thus they cease to be bare boards, and become a floor on which work, or play, can be performed. But you could not stand if there were no boards to begin with. You could not stand on a magic carpet, in the air.

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The word "fact" has a curious history. The development of its use indicates an increasing and quite innocent and proper humanism. Most of the ancient equivalents for it are a little bleak and hard. The Greeks, of course, thought round it, and saw it in a life-setting. But the Latin *factum* meant a thing done, and that was that. The Romans had a way of doing things, and of thinking in terms of things done. It made their view of life rather inhuman. The Old Testament people were rather over-disposed to leave it all to God, and to under-estimate their own degree of co-operation. It made their view of life rather too superhuman. The Christians have a larger consciousness about it. To them a fact is a work of God, but they have imported into the term some sane Hellenic humanism. And so a fact is (*a*) a thing which God has brought about, and (*b*) a thing which commends itself to our judgment as worthy to be called a fact and as carrying a certain meaning. It is not bare facts which matter, but facts interpreted, facts used. But the fact was there first. Thus to a Christian "the fact of Christ" or "the Resurrection of Christ" means not only the bare fact of Christ's existence or Christ's emergence from the tomb. It includes for him the effect exercised by Christ upon mankind, and especially upon those who share with him the Christian belief about Christ. This rolls away the charge of living in the past. "Once," in the classic sense, is "once, only once, and once for all." But this "once" was creative; it inaugurated an era. St. Paul's way of speaking of the Risen Christ is sometimes to use the aorist, as of a fact that came to pass. But sometimes he will use the perfect tense, "Christ hath been raised."

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# THE SPIRIT IN THE OLD TESTAMENT WRITINGS

## I

As the Old Testament lessons pass in the course of the liturgical year from the Hexateuch to the historical books, no priest reading his daily office can fail to notice the change in the style and outlook of the writings. The relatively smooth literary style and the higher religious and cultural outlook of the first six books of the Bible are succeeded by the crude but vigorous narratives of Judges and the barbaric religion of Samuel and Kings. The Pentateuch, though its subject-matter deals with the earlier history of mankind and of the Hebrews, is clearly later in composition than the historical books dealing with the establishment of Israel as a nation.

In no particular is this more clearly seen than in the ideas of the various writers about the spirit of God. The few references to the spirit in the Hexateuch obviously stand at a higher level of thought and doctrine than the crude conceptions of the spirit in Judges.

This contrast proved so striking to one of the senior theological classes at Kelham that it wanted some further elaboration of the subject. Reference to the well-known commentaries on the various books of the Old Testament and to other books or dictionary articles on the spirit provided little help. At the best they merely collected under various heads the differing activities of the spirit as described by the writers. To the present writer it seemed that something useful might be done by collecting all the references to the spirit in the Old Testament, arranging them according to their date of writing, to see if there were any evidence of historical development in the doctrine. So a piece of team work was arranged, and the documents and books of the Old Testament were divided up amongst the members of the class for examination. In this work the textual and other evidence as to the analysis of the books into their various strata was to be given full value. The results were collocated in another session of the whole class and fully justified the guess that lines of development in the doctrine would be found. These results will be summarized in Part III. of this article, and a reader may turn direct to that, if he desires to skip the lengthy Part II., which consists of all the references to the spirit arranged by date and authorship.

## II

All the quotations are from the Revised Version. In every case the Hebrew word for spirit is *Ruach*, except in Job xxvi. 4, where it is *Neshamah*.

### (*a*) *Judges.*

iii. 10: "And the spirit of the Lord came upon him (Othniel), and he judged Israel; and he went out to war . . ." (possibly from a deuteronomic editor).

vi. 34: "But the spirit of the Lord came upon Gideon; and he blew a trumpet; and Abiezer was gathered after him."

xi. 29: "Then the spirit of the Lord came upon Jephthah, and . . . he passed over unto the children of Ammon."

xiii. 25: "And the spirit of the Lord began to move him (the young Samson) in Mahaneh-dan."

xiv. 6: "And the spirit of the Lord came mightily upon him (Samson), and he rent him (the lion) as he would have rent a kid."

xiv. 19: "And the spirit of the Lord came mightily upon him (Samson), and he went down to Ashkelon, and smote thirty men of them."

xv. 14: "And the spirit of the Lord came mightily upon him (Samson), and the ropes that were upon his arms became as flax that was burnt with fire."

The spirit is here conceived as giving to the judges enthusiasm and leadership for the national cause with prowess in battle; and in the case of Samson, the individual champion, physical strength.

### (*b*) *I. Samuel.*

x. 6: "And the spirit of the Lord will come mightily upon thee, and thou shalt prophesy with them, and shalt be turned into another man." (Samuel to Saul.)

x. 10: "And the spirit of God came mightily upon him (Saul), and he prophesied among them."

xi. 6: "And the spirit of God came mightily upon Saul when he heard those words, and his anger was kindled greatly." (Saul raises Israel against the Ammonites.)

xvi. 13: "Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came mightily upon David from that day forward."

xvi. 14: "Now the spirit of the Lord had departed from Saul, and an evil spirit from the Lord troubled him."

xviii. 10: "And it came to pass on the morrow, that an evil

spirit from God came mightily upon Saul, and he prophesied (margin—raved) in the midst of the house."

xix. 20, 23: "And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the spirit of God came upon the messengers of Saul, and they also prophesied. . . ."

v. 23: "And he (Saul) went thither to Naioth in Ramah: and the spirit of God came upon him also, and he went on and prophesied, until he came to Naioth in Ramah. And he also stripped off his clothes, and he also prophesied before Samuel, and lay down naked all that day and all that night."

Most of the references given above come from the older pro-monarchy narrative embedded in this book, and not from the later "deuteronomic" narrative. The contagious nature of possession by the spirit is to be noticed.

### *II. Samuel.*

xxiii. 2: "The spirit of the Lord spake by me, and his word was upon my tongue."

This poem of the "last words of David" is assigned by commentators to a much later date than David.

### (c) *I. Kings.*

xviii. 12: "And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not: and so when I come and tell Ahab, and he cannot find thee, he shall slay me." (Obadiah to Elijah.)

xxii. 21-24: Micaiah speaks: "And there came forth a spirit (margin—the spirit), and stood before the Lord, and said, I will entice him (Ahab). And the Lord said unto him, Wherewith? And he said, I will go forth and be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice him, and shalt prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets; and the Lord hath spoken evil concerning thee. Then Zedekiah the son of Chenaanah came near, and smote Micaiah on the cheek, and said, Which way went the spirit of the Lord from me to speak unto thee?" (Repeated in 2 Chronicles xviii. 20-23.)

### *II. Kings.*

ii. 9: "And Elisha said, I pray thee, let a double portion of thy spirit be upon me."

ii. 15: "And when the sons of the prophets which were at

Jericho over against him saw him, they said, The spirit of Elijah doth rest on Elisha."

ii. 16: "Let them go, we pray thee, and seek thy master: lest peradventure the spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley."

xix. 7: "Behold, I will put a spirit in him, and he shall hear a rumour, and shall return to his own land." (Isaiah prophesies the deliverance of Jerusalem from the siege of Sennacherib.)

Two points are worth notice: the almost physical process of the spirit from one person to another; the action of the spirit in removing a prophet to a distant place of safety.

### (*d*) *The JE Strata in the Pentateuch.*

**J.**

Genesis vi. 3: "And the Lord said, My spirit shall not strive with (margin—rule in) man for ever, for that he also is flesh: yet shall his days be an hundred and twenty years."

Numbers xiv. 24: "But my servant Caleb, because he hath another spirit with him, and hath followed me fully, him will I bring into the land wherein he went; and his seed shall possess it."

xxiv. 2, 3: "And the spirit of the Lord came upon him (Balaam). And he took up his parable, and said . . ."

**E.**

Genesis xli. 38: "And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the spirit of God is?"

Numbers xi. 16, 17: "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel. . . . And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone."

xi. 25, 26: "And the Lord came down in the cloud, and spake unto him, and took of the spirit that was upon him, and put it upon the seventy elders: and it came to pass that, when the spirit rested upon them, they prophesied, but they did so no more. But there remained two men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but had not gone out into the Tent: and they prophesied in the camp."

xi. 29: "And Moses said unto him, Art thou jealous for my sake? Would God that all the Lord's people were prophets, that the Lord would put his spirit upon them!"

There are no references to the spirit in Deuteronomy, except in chapter xxxiv., in a passage usually assigned to P.

### (e) *The Pre-Exilic Prophets.*

Hosea ix. 7: "The days of visitation are come, the days of recompence are come; Israel shall know it: the prophet is a fool, the man that hath the spirit is mad, for the multitude of thine iniquity, and because the enmity is great."

Isaiah xi. 1, 2: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

xix. 14: "The Lord hath mingled a spirit of perverseness in the midst of her: and they (the princes) have caused Egypt to go astray in every work thereof."

xxviii. 5, 6: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people: and for a spirit of judgement to him that sitteth in judgement, and for strength to them that turn back the battle at the gate."

xxx. 1: "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin."

xxxii. 13-15: "Upon the land of my people shall come up thorns and briers; . . . until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be counted for a forest." (This passage follows upon one describing the coming of the righteous prince. *Cf.* xi. 1-10.)

Micah ii. 6, 7: "Prophesy ye not, thus they prophesy. They shall not prophesy to these: reproaches shall not depart. Shall it be said, O house of Jacob, Is the spirit of the Lord straitened? are these his doings?"

ii. 11: "If a man walking in wind and falsehood (margin—in a spirit of falsehood) do lie, saying, I will prophesy unto thee of wine and of strong drink; he shall even be the prophet of this people."

iii. 7, 8: "And the seers shall be ashamed, and the diviners confounded; yea, they shall all cover their lips: for there is no answer of God. But I truly am full of power by the spirit of the Lord, and of judgement, and of might, to declare unto Jacob his transgression, and to Israel his sin."

There is no mention of the spirit in the other pre-exilic minor prophets, and very surprisingly none in Jeremiah. In common with the earlier writers the prophets conceive the spirit as some force external to a man and coming upon him irresistibly. The

new points to be noticed are that for the giving or reception of the spirit a right moral disposition is necessary, and that the result of the spirit is also ethical.

### (*f*) *The Prophets of the Exile and Restoration.*

Ezekiel i. 12: "And they went everyone straight forward: whither the spirit was to go, they went; they turned not when they went." (The vision of the four living creatures.)

i. 20, 21: "Whithersoever the spirit was to go, they went; thither was the spirit to go: and the wheels were lifted up beside them; for the spirit of the living creatures was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them: for the spirit of the living creature was in the wheels." (*Cf.* x. 17.)

ii. 12: "And he said unto me, Son of man, stand upon thy feet, and I will speak with thee. And the spirit entered into me, and set me upon my feet; and I heard him that spake unto me."

iii. 12: "Then the spirit lifted me up, and I heard behind me the voice of a great rushing, saying, Blessed be the glory of the Lord from his place." (See also verse 14.)

iii. 24: "Then the spirit entered into me, and set me upon my feet; and he spake with me, and said unto me, Go, shut thyself within thy house."

viii. 3: "And he put forth the form of an hand, and took me by a lock of mine head; and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem."

xi. 1: "Moreover the spirit lifted me up, and brought me into the east gate of the Lord's house, which looketh eastward."

xi. 24: "And the spirit lifted me up, and brought me in the vision by the spirit of God into Chaldea, to them of the captivity."

xxxvi. 26, 27: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements, and do them."

xxxvii. 1: "The hand of the Lord was upon me, and he carried me out in the spirit of the Lord, and set me down in the midst of the valley; and it was full of bones."

xxxvii. 5: "Thus saith the Lord God unto these bones: Behold, I will cause breath (margin—spirit) to enter into you, and ye shall live."

xxxvii. 13, 14: "And ye shall know that I am the Lord, when I have opened your graves, and caused you to come out of your graves, O my people. And I will put my spirit in you, and ye shall live, and I will place you in your own land."

xliii. 5: "And the spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house."

So many and varied are the references to the spirit in Ezekiel that the subject almost requires a whole essay to itself. But for our purpose we may summarize the power and work of the spirit as follows: it is the active principle of God's operation (ch. i.); it is the source of Ezekiel's visions (chs. ii. and iii.); under the direction of the spirit the prophet moves from Babylon to Jerusalem (chs. viii.-xi.); it is the spirit which moves the inner heart of man (ch. xxxvi.); the spirit will bring to life again the dead nations of Israel (ch. xxxvii.).

A commentator will interpret this difficult book according to his own predilections: either making the prophet to believe in the power of the spirit to cure paralysis, to produce physical locomotion, to build up again a material nation; or else interpreting vision-movement and regeneration in a purely spiritual and allegorical sense. But it is wise not to spiritualize too completely the ideas of a Hebrew visionary of the sixth century B.C. The literal and the allegorical in the prophet are too closely wrapped together for a modern to be able to distinguish them in the prophet's mind.

Isaiah xl. 12, 13: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span? . . . Who hath directed the spirit of the Lord, or being his counsellor hath taught him?"

xlii. 1: "Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgement to the Gentiles."

xlii. 5: "Thus saith God the Lord, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein."

xliv. 3: "For I will pour water upon him that is thirsty, and streams upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring."

xlviii. 16: "Come ye near unto me, hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord hath sent me, and his spirit."

Haggai ii. 4, 5: "For I am with you, saith the Lord of hosts, according to the word that I covenanted with you when ye

came out of Egypt, and my spirit abode among you: fear ye not."

Zechariah iv. 6: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts."

vi. 5: "These are the four winds (margin—spirits) of heaven, which go forth from standing before the Lord of all the earth." (The vision of the four chariots—a very doubtful reference to the spirit of God, in view of the plural.)

vi. 8: "Behold, they that go toward the north country have quieted my spirit in the north country."

vii. 12: "Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts had sent by his spirit by the hand of the former prophets."

xii. 10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication."

No new features concerning the spirit appear in the extracts made from the prophets mentioned above.

### (*g*) *The Historical Books of the Restoration.*

Nehemiah ix. 20: "Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst."

ix. 30: "Yet many years didst thou bear with them, and testifiedst against them by thy spirit through thy prophets."

1 Chronicles xii. 18: "Then the spirit came upon Amasai, who was chief of the thirty, and he said, Thine are we, David, and on thy side, thou son of Jesse."

xxviii. 11, 12: "Then David gave to Solomon his son the pattern of the porch of the temple . . . and the pattern of all that he had by the spirit, for the courts of the house of the Lord."

2 Chronicles xv. 1: "And the spirit of God came upon Azariah the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: the Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you."

xx. 14, 15: "Then upon Jahaziel . . . the Levite, of the sons of Asaph, came the spirit of the Lord in the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat: thus saith the Lord unto you, Fear ye not, neither be dismayed by reason

of this great multitude; for the battle is not yours, but God's."

xxiv. 20: "And the spirit of God came upon Zechariah the son of Jehoiada the priest; and he stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? because ye have forsaken the Lord, he hath also forsaken you."

With the exception of the idea of the spirit as the agent of inspiration in planning the temple, the Chronicler's mention of the spirit is as a power giving boldness to declare for God and His chosen people. It resembles that of the earlier historical books, but in a less crude form.

### (*h*) *The Latest Post-Exilic Prophets.*

Isaiah lix. 21: "As for me, this is my covenant with them, saith the Lord: my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

lxi. 1: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted . . . to proclaim the acceptable year of the Lord."

lxiii. 10: "But they rebelled and grieved his holy spirit: therefore he was turned to be their enemy, and himself fought against them."

Joel ii. 28, 29: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit."

Malachi ii. 15, 16: "And did he not make one, although he had the residue of the spirit? And wherefore one? He sought a goodly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For I hate putting away, saith the Lord, the God of Israel, and him that covereth his garment with violence, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously." (The meaning is very doubtful, probably owing to corruption of text, and emendation is but guesswork.)

These latest prophetical passages are in line with the doctrine of the spirit in the earlier and middle prophets.

### (i) *The P Sections in the Pentateuch.*

Genesis i. 2: "And the earth was waste and void; and darkness was upon the face of the deep: and the spirit of God moved upon the face of the waters."

Exodus xxviii. 3: "And thou shalt speak unto all that are wise hearted, whom I have filled with the spirit of wisdom, that they make Aaron's garments to sanctify him, that he may minister unto me in the priest's office."

xxxi. 3: "And I have filled him (Bezalel) with the spirit of God, in wisdom, and in understanding, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver."

Numbers xvi. 22: "And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?" (Strictly speaking, the spirit here referred to is the spirit of man, but the passage throws light upon the origin of the human spirit.)

xxvii. 16, 18: "Let the Lord, the God of the spirits of all flesh, appoint a man over the congregation. . . . And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him, and set him before Eleazar the priest, and before all the congregation."

Deuteronomy xxxiv. 9: "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." (A passage usually assigned to the P writer or redactor.)

### (j) *The Wisdom Literature.*

Job iv. 15, 16: "Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the appearance thereof; a form was before mine eyes: there was silence, and I heard a voice, saying, Shall mortal man be more just than God?"

xxvi. 4: "To whom hast thou uttered words? and whose spirit (margin—breath) came forth from thee?"

xxvi. 12, 13: "He stirreth up the sea with his power, and by his understanding he smiteth through Rahab. By his spirit the heavens are garnished."

xxvii. 3: "For my life is yet whole in me, and the spirit of God is in my nostrils."

xxxii. 8: "But there is a spirit in man, and the breath of the Almighty giveth them understanding."

xxxiii. 4: "The spirit of God hath made me, and the breath of the Almighty giveth me life."

xxxiv. 14, 15: "If he (God) set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust."

Proverbs i. 23: "Turn you at my reproof: behold, I (Wisdom) will pour out my spirit unto you, I will make known my words unto you."

The spirit is here conceived as the power operating to sustain creation, and giving physical life to man as part of animate creation.

### (*k*) *The Psalms.*

The psalms are of various dates, and these references are placed last in the catena, for convenience rather than on the assumption that the psalms are all late in date.

Psalm li. 11, 12: "Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation: and uphold me with a free (margin—willing) spirit."

civ. 29, 30: "Thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created."

cvi. 32, 33: "They angered him also at the waters of Meribah, so that it went ill with Moses for their sakes: because they were rebellious against his spirit, and he spake unadvisedly with his lips."

cxxxix. 7: "Whither shall I go from thy spirit? Or whither shall I flee from thy presence?"

cxliii. 10: "Teach me to do thy will; for thou art my God: thy spirit is good; lead me in the land of uprightness."

## III

(i.) With this arrangement of all the references to the spirit in front of us, it is immediately obvious that the Old Testament writings, so far as ideas of the spirit are concerned, fall into three groups, which themselves correspond roughly to three stages of historical development.

(*a*) The ecstatic. The spirit possesses individual men, leading to extraordinary physical phenomena: bravery in battle (the judges), physical violence (Samson), dancing and "prophesying" (Saul), the more elevated forms of utterance (Elijah, Elisha, the seventy elders). An interesting feature is the idea of the spirit causing physical locomotion (Elijah). This doctrine of the spirit belongs to the earlier historical writings—groups *a*, *b*, *c*, *d* in our arrangement.

(*b*) The moral. The spirit is the cause of moral insight and of action. This doctrine is peculiarly that of the prophets, whose writings on this point are to be found in groups *e*, *f*, and *h*.

(*c*) The intellectual and cosmical. In nature the spirit is an active agent producing order and giving life to the animate beings; in man the spirit gives knowledge and wisdom. These are particularly the views of the later post-exilic writers, to be found in groups *i*, *j*, and *k*. It is possible to reduce these cosmical and intellectual manifestations of the spirit to one by conceiving of the spirit as the spirit of order.

These three types of doctrine of the spirit at first sight seem to differ widely, and to be characterized by the differing outlooks and interests of the writers and their times; but it is possible to read into the difference and change a continuous historical development. The frenzy of the earlier ecstatics becomes more and more imbued with moral ideas as the prophets succeed in teaching Israel that their God is a moral God. Thus, as Israel's God is seen more and more clearly to be the God of the whole earth and monothesism became the instinctive belief of the Jews, so He is thought of as ruling and animating the whole creation, the spirit being His agent or agency. This conception of one continuous line of development of doctrine does not complete the whole picture; the student of the subject must notice also evidence of quite independent and separate ideas—*e.g.*, the power of the spirit to cause locomotion, to inspire craftsmanship, outside the main line of development.

Before passing on we must note that Ezekiel, who is *par excellence* the prophet of the spirit, occupies a unique place, in that his doctrine of the spirit has characteristics belonging to all three historical groups. Some of his references may be read in such a way as to remind one of the old crude notions of spirit-possession; some of them foreshadow the concept of the spirit of God ordering the whole creation.

(ii.) It will be noticed that the description and grouping of the doctrines of the spirit given above are concerned with the working and effects of the spirit. There is also considerable difference in the Old Testament writers as to the means by which the spirit is given to man. In (*a*), the earliest group of writings, the spirit is mostly pictured as given direct by God to individual men in the ecstatic form. Nothing is said as to these individuals' moral capacity for the spirit, but the spirit is given in response to the special needs of the nation—*i.e.*, in national emergencies. In addition to this direct giving of the spirit we have to notice also the apparently communal possession of the spirit by the schools of the prophets, and its passing by something like

contagion to Saul and to his messengers. There are also the coming of the spirit to David after his anointing by Samuel, and its passing from Elijah to Elisha by prayer.

In (*b*), the prophetic group of references, there is the same idea of the irresistible giving of the spirit; but two new notes make their appearance, that the recipient of the spirit is one whose moral character fits him for it, and that sometimes the spirit is given or withheld according to the worthiness or unworthiness of the nation.

In group (*c*) the operation of the spirit is universal in nature and in every man, giving him physical life and wisdom if he will but seek it; but there is also the view that to some men a special measure of the spirit is given, for skill in craftsmanship or understanding. In the case of Joshua there are the two passages suggesting that the spirit was given sacramentally by the laying on of hands.

(iii.) In practically no case is the good spirit thought of as personal; but in the two or three instances of an evil spirit the narrative and the kind of action the spirit takes almost imply some kind of personality about the spirit. In every case, whether the nature and actions of the spirit be good or bad, it is entirely within the power of God. This is what we should expect in so theocentric a collection of writings as the Old Testament. So greatly is the sole dominion and power of the one God asserted that at times the Old Testament writings seem to assert that God is the creator of evil happenings as well as of good; and this is instanced in the cases of God sending an evil spirit.

The spirit, then, has no personality of its own, but is a power emanating from God and operated by Him, whether in the sphere of nature or of supernature. Thus there is no hint or foreshadowing of the doctrine of the third person of the Trinity. We have seen that there is in the Old Testament both a continuous regular development of the doctrine of the spirit, and separate unconnected beliefs as to its power and working. This essay does not include a collection and examination of the references to the spirit in the non-canonical books and the pre-Christian rabbinic writings or sayings; that is a subject which would well repay the labour spent upon it. Similarly the connection of the New Testament doctrines of the spirit with the Jewish teaching that preceded it, and the startling new revelations of the spirit, would prove a most fruitful subject for investigation. But it is not altogether rash or out of place to point a certain parallelism between the Old and New Testament progress in the doctrine of the spirit. The ecstatic view of the spirit put forward in Acts and the earlier

Pauline epistles is curiously like that of the earliest historical Old Testament writings. It is succeeded by the more moral and spiritual descriptions of the working of the spirit in the later Pauline epistles, which in its turn is crowned by the doctrine of the all-pervading operations of the spirit in the Church, as described in the latest Pauline epistles, the third and fourth gospels and the Apocalypse. At the same time a warning must be issued against pressing the parallelism too closely, similar to the warning against reading into the Old Testament merely a story of the development of the doctrine of the spirit in one continuous line of progress.

REGINALD TRIBE, S.S.M.

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# THE WAITING TIME AT NAZARETH

WHEN the word of God came to the Baptist and he began to call the nation to repentance, Jesus, as St. Luke tells us, was about thirty years old. He was still living, where St. Luke's narrative had left Him eighteen years before, at Nazareth. Joseph was dead. Jesus was living with His Mother and His brothers, carrying on His father's trade as a carpenter. The Baptist's call was the turning-point in His earthly life. It marked for Him as for the nation a definite crisis. It was a day of judgment. It tested the result of years of quiet preparation. The response that Jesus made to the call was not only the occasion of His manifestation to Israel, it was the sign that He was ready to receive the Holy Spirit and to begin His public ministry. His Baptism opened Heaven to Him, and the Kingdom of God began to come on earth as He took its yoke upon Him and stepped forward into it. Very weighty issues were depending on His response. What can we learn with regard to the experiences through which our Lord passed in preparation for this crisis ?

The evangelists give us little direct help towards constructing a picture of it. Only in St. Luke do we find any reference to a period which he reckoned at thirty years. He only records a single incident belonging to it, set between two sentences describing different stages in the orderly growth of an infant, through childhood to physical, intellectual and moral maturity. The first is ii. 40: "The child grew and waxed strong, being progressively filled with wisdom: and the grace of God was upon Him." The second is ii. 52: "And Jesus advanced in wisdom and stature, and in favour (grace) with God and man."

In the light of this assurance that our Lord conformed to the normal laws of human development, we can learn not a little from the picture of the full-grown man which all the Gospels present to us. The gift of the Holy Spirit at His Baptism brought with it an access of fresh light and power for our Lord's human nature, but this did not supersede the necessity for the constant use of the knowledge acquired and the moral and intellectual faculties trained and disciplined during His adolescence.

Let us look, then, first at the direct light which St. Luke gives us. Let us come back to the scene in the Temple in St. Luke ii. It brings our Lord before us at twelve years old, sitting at the feet of the chief teachers at Jerusalem, eager for the help that they could give Him towards understanding the things concerning the Kingdom of God, and especially, no doubt, the Holy Scriptures. He is no illiterate peasant lad, but a genuine student, keen, intelligent and teachable, "both hearing them and asking them questions," so that "they were astonished at His understanding and answers." His answer to His Mother, though we must admit as she did that we cannot fathom all its depth, shews that His interest in these studies did not spring from mere intellectual curiosity. It was deeply rooted in the consciousness of a direct and personal relation to His Father in Heaven.

After recording the return to Nazareth, St. Luke singles out one characteristic of our Lord's personal attitude to life and leaves it with us as the key to the understanding of the rest of the waiting time. It is obedience. He was subjecting Himself, keeping His will in continual subjection to them. "It is good for a man," as we read in the Lamentations of Jeremiah, "that he bear the yoke in his youth." If, as the earliest tradition suggests, the brothers and sisters of whom we read were really elder brothers and sisters, children of Joseph by a former wife, and if, as the later narrative both in St. Mark and St. John shews, they were like David's eldest brother, inclined to be domineering, the home at Nazareth must have supplied continual tests of the spirit of meekness, which He was afterwards to proclaim to the weary and heavy laden as the secret of peace. In any case we cannot be wrong in looking to the loyally rendered duty to earthly parents as the school in which He learned that higher and deeper obedience to the will of His Father in Heaven, which was His meat and His joy all the days of His public ministry, and through which, after His strong crying and tears of agony in Gethsemane, He became "to all that obey Him the author of eternal salvation" (Heb. v. 9).

This is all the direct evidence on the waiting time that is

supplied by the evangelists. The best study that I know of the indirect evidence is in a chapter in *The Jesus of History*, by Dr. Glover. It is a delightful and sympathetic study of the life that lay behind the teaching. He helps us to picture the Boy at home watching His Mother as she mixes the leaven with the dough or sweeps the floor. He shews the effect of breeding in the country, coming out in loving familiarity with the ways of birds and beasts and flowers, contrasting it effectively with the illustrations that come naturally to St. Paul from his training in Tarsus. He climbs the hill on the shoulder of which Nazareth stands, and shews how the great trade route through the valley at its foot would have kept Jesus in constant touch with the nations of the world in their manifold interactions. He bids us mark how the parables reflect the interest with which Jesus had listened to gossip in the bazaar, and pondered on the dealings of men with men.

In a sense this is superficial, but it has its value. It reminds us how much of our Lord's teaching is taken direct from nature and from the heart of men. I have been led myself to think more about what lies behind His use of His Bible. We must fix our attention on this fact before we realize how large a part it played in the guidance and control of His life, both in public and private. It was the constant standard of appeal in controversy. It was the textbook of His public teaching. It supplied the programme of His public ministry (St. Luke iv. 21). It was the mirror in which He saw the vision of His sufferings that were to come, and the glory that should follow them. It was His shield in temptation in the wilderness, and His treasury of devotion on the Cross. Such mastery could not have been acquired after the beginning of the ministry, it betokens lifelong familiarity. It is beyond dispute the fruit of the waiting time.

If we go further and try to define precisely the books to which He had access, and the opportunities He had of studying them, we can make little way for lack of evidence. His mother tongue, no doubt, was Aramaic. It is most probable also that He could speak Greek. We know that He could read the Scriptures in their original Hebrew. Allusions in the course of His teaching confirm the evidence of St. Luke xxiv. 44 that His Bible included the Law, the Prophets and the Psalms. We cannot say what other books He may have been acquainted with. Fortunately on this point certainty is by no means of primary importance. The literature of the time throws light on the popular misunderstandings of our Lord's teaching, both on the part of the multitude and on the part of His own disciples. But we have to beware of making the current

anticipations of the time the measure of thoughts and words that infinitely transcend them.

Again, it is impossible to say for certain whether He was dependent on the synagogue for access to the sacred books, or whether He possessed a copy of them or any part of them as His own. The persecution of Antiochus Epiphanes shews that copies were in private hands two hundred years earlier. In any case, according to the habit of the East, a great deal, if not all, of what He knew, He would know by heart. Little Arab boys today, when they go to school, are taught to say the Koran by heart long before they can understand it. It would be interesting to know how far back that practice goes. In any case, Jesus could read the lessons in the synagogue from an unpointed text, and I do not think anyone could do that without careful training amounting almost to memorizing. What follows from this is that His thinking on the Scriptures could be done without reference to the written page. He must have been taught to read and write, and beyond that His teachers can have done very little for Him. His insight into the meaning of the Scriptures, and His system of interpreting them, was not from men nor through man, nor was He taught it at school. What struck men most was the authority with which He spoke. He had never been a pupil of any recognized Rabbinic school. He never sought to commend His judgments by referring to the opinions of His predecessors. He trusted absolutely to the power of the truth to assert its sway over the minds and hearts of men, as soon as their eyes could be opened to see it. One of the chief obstacles with which He had to contend was the dependence of the religious teachers of His day on tradition. They regarded it as a virtue to get all their own views at second hand. They regarded the common people as not only ignorant but blind, and bade them be content to follow wherever they were led, with no hope of ever being able to know and choose the path of righteousness for themselves. Our Lord's method betokens a habit of mind, the natural fruit of that open-eyed and single-hearted communion with His Father in Heaven, which He must have cherished as His peculiar treasure all through His waiting time. For it must have been for Him in the strictest sense a waiting time. I cannot doubt that His Mother shared with her Son, as He was able to bear it, the mystery of His name, and the deep and mighty hopes which holy men and angels had taught her to associate with it. The one word "My" in His first recorded utterance is eloquent of a secret shared between them. It is worth while dwelling on this.

If, as I cannot doubt, St. Luke's authority for the lovely

opening chapters of his Gospel was the Blessed Mother herself, however little she may have fathomed the sayings which she laid up in her heart, she must have known that the hope of the world was in some way embodied in her Son. He was heir to the throne of David. He was to save His people from their sins. He was to bring the salvation of God to all nations. What precisely was meant by salvation was no doubt beyond her ken, but she knew that she had been bidden to call His name Jesus, the salvation of Jehovah: and that the shepherds had heard an angel call Him Saviour, Lord Anointed, and that Simeon had declared that "his eyes had seen in the child the saving power of God." We must not forget, therefore, that all through the waiting time Jesus must have known that a great responsibility was resting upon Him; and that it was closely bound up with the mystery of His name. Now if so, try the effect of reading the Prophets with His eyes in the light of His holy name. We have not time to dwell in detail, as He must have dwelt, on all the passages in which the Prophets speak of the salvation which God has in store for the world. It is enough to choose one (Isa. xlix. 6): "I will give Thee for a light of the Gentiles, that Thou mayest be My salvation unto the end of the earth." Must He not have felt as He read them that the words had a precise and personal application to Himself? Need we look further for an explanation of the fact that He was the first to realize that the Lord's anointed and the Servant of the Lord were one and the same? Also, that if He was to save His people from their sins, He must make His soul an offering for sin, He must shed His blood in sacrifice, and pass through suffering and death to His eternal throne?

That conviction, as we shall see, He carried with Him all through His ministry. I believe that He brought it with Him out of His waiting time as the result of His study of the Bible. Do we wish for an assurance that those years were indeed a waiting time? Mark those strange words, "Mine hour is not yet come," at Cana at the very beginning of the ministry. They mark a life lived in expectation of a signal from His Father. The eager expectation in them is closely blended with resolute self-restraint, and He knows that His Mother will understand. It is a habit of life which He brought with Him into His public ministry—the ripened fruit of His waiting time. It is not surprising that the Baptist's call found an open ear in the carpenter's shop at Nazareth.

## THE LORD'S BAPTISM

We must pass on to stand with Him, face to face with the Baptist, by the banks of the Jordan. He was confronted by a serious problem. Was it or was it not His duty to offer Himself as a candidate for baptism? Our familiarity with the issue blinds our eyes both to the fact of the problem and to the full significance of the decision to which He came. We know that what He did was right and won His Father's approval. We assume, therefore, that He found the obvious and only possible solution of the problem. We forget that at the time the question was by no means a simple one. The religious leaders of the people were holding aloof. They were interested in St. John's movement, and came to look on. But it never seems to have crossed their minds that the baptism was meant for them. It was fitting, no doubt, that the common people—the publicans and harlots—should submit to it. It was too much to expect of God-fearing people, whose devotion to the Law was beyond suspicion, that they should publicly acknowledge their need of cleansing, even if they were conscious of it. Nicodemus, for instance, had no suspicion that He ought to have gone to John before He went to Jesus.

We are not concerned, however, now with a further analysis of the state of mind which led the Pharisees to lose the opportunity which God gave them, to set at nought, as St. Luke says, "God's plan for them." It is enough for our present purpose to notice that those who were sitting in Moses' seat shewed by their action that they did not regard the baptism as meant for all the nation. Whatever weight attached to their example (and our Lord's words in St. Matthew xxiii. 2 shew that that weight was considerable) would lead a man, who was debating the question whether it was meant for him, at least to put off coming forward as a candidate.

Further, in our Lord's case, as the whole record of the ministry shews, there was a reality of inward purity, a conscience void of offence towards God and man, which might well seem to make submission to the rite, on His part, a meaningless, if not a misleading form. It was, remember, definitely a baptism of repentance, and the candidates who came made open confession of their sins. Even the Baptist himself, as St. Matthew tells us, felt that this case stood by itself among the multitudes with which he had to deal, and tried to dissuade Him. Yet even the Baptist's reluctance was overruled by the strength of our Lord's conviction that this was the meet and right way for consummating all righteousness—that is, for bringing the

characteristic grace of the Kingdom of God into perfect expression. Our task is to think out the grounds of this conviction.

I must confess that I should despair of success in this task if we are limited to a strictly individualist conception of sin: if, that is, sin is, as we commonly assume, a purely personal matter affecting only the relation between the individual soul and God. I cannot, for instance, believe that our Lord would ever have conformed to a rite which had a meaning for other people but not for Himself, merely by way of example. Still less can I believe, as some have begun to hint, that the act itself was an implicit confession of a consciousness of individual and personal sinfulness on His part. Light, however, does come if we enlarge our horizon and realize that membership one with another is part of our individuality, that St. Paul was right when he taught us that all men constitute a living and indivisible whole, and that we are all as much interested in the perfect soundness of every one of our neighbours, as each part of our bodies is in the soundness of every other part. Thinkers of very different schools are forcing us to realize what they call the "solidarity" of the race. The international conference on the hours of labour in the mines is enough to shew how subtle is our economic interdependence on one another. This interdependence is not material only, it is moral and spiritual. The consequence of every one of our acts goes out far beyond ourselves. It is not merely that others have to suffer as the result of our sins. In proportion as we are alive to the true relation in which we stand to our neighbour, in proportion as we are genuinely trying to do our duty by him and to love him as we love ourselves, we cannot help feeling the burthen of his guilt and long to deliver him from it, as a true mother yearns over her son who has been overtaken by a fault. There was nothing fanciful about the cry of David over the fate of the son who had so foully wronged him. "Would God I had died for thee, O Absalom my son, my son." And what is more directly to the point, the spiritual leaders of Israel, especially after the return from Babylon—Ezra the typical priest, Nehemiah the typical layman, and the prophet Daniel—all confess, as a real part of the burthen that was weighing down their souls, the sins of their own people as well as their own sins.

Approaching the question from this side, we can see that the absence of a sense of personal sinfulness would by no means necessarily disqualify our Lord from coming forward for baptism. By so doing He would only be taking His place in a rite appointed by God to prepare His people for an approaching manifestation of His sovereignty, in other words for the coming of the

Kingdom, in and through them all over the world. Indeed, any taint of selfishness would have marred the completeness of His sympathy, and would so far have made it impossible for God "to lay on Him the iniquity of us all." For such a burthen can be laid on no one, even by God, by an arbitrary decree, apart that is from His own deliberate and whole-hearted consent. Such, as far as I can read them, were the motives which led our Lord, "because" rather than "in spite of" His sinlessness, to come forward and take His part in a public confession of sin.

We have still to consider the meaning of the form appointed for the act. What is the symbolism of baptism? It was, we are told, a baptism of repentance with a view to a remission or putting away of sins. What is the connexion in thought between the act of being plunged right down head over ears into the water of the Jordan and such a repentance? Repentance itself is a change of mind. It implies a resolution to live life from its true centre. Our natural instincts are, for good biological reasons, to start with self-regarding. We consider things primarily in the light of their effect upon us. We live to please ourselves. But this method, as for instance Aristotle found, does not succeed in producing the happiness which is our goal, if we let ourselves drift—if we simply follow the impulse of the moment. We have to bring our animal nature under the rule of reason. If we are to do that, as God taught His people the Jews, and us through them, we must not only rationalize the animal, we must spiritualize the material. We must learn to live not after the flesh, but after the spirit. Baptism was to be the expression of a willingness to learn this lesson. It implied a determination to make the will of God the deciding factor in every choice. Its aim was the remission or putting away of sins. The words can be taken in two ways according as we refer the act in thought to God or man. If we think of the remission as forgiveness, baptism is a sign from God giving us an assurance of pardon from Him, enabling us to lay hold of the power that comes out from Him to set us free from the tyranny of self-pleasing. Or, if we think of the remission from the side of man, the acceptance of baptism was a deliberate turning of his back on sin, an act by which he once for all rejected self-pleasing as the law of his life. Fortunately we need not spend time in trying to decide between these two interpretations. Each of these acts implies the other. God cannot forgive a man while he clings to his sin. A man cannot break the chains by which he has bound himself, without the help of God.

But we have still to ask why baptism was chosen to express

the turning of a man to God, and at the same time the action of God to set a man free from his sins. Washing with water is, of course, a natural symbol for the removal of stains and defilement. But this was not a simple washing—it was baptism by immersion. Jesus went right down into the Jordan. The waters closed over His head. He came out, and as He prayed the heavens opened, and the voice spoke, and the dove descended. It is important to dwell on this form, for this was the form in which the early Church administered baptism. When the New Testament writers speak of baptism, that is the picture they have before them. St. Paul saw in the going down under the surface of the water a figure of our union with Christ in His death. We were buried, he says, with Christ by baptism into death in order that we might be raised with Him to walk in newness of life. Our own baptismal service would make us very familiar with this thought, if we heard it oftener.

The question I wish to raise in this connexion is this. Was St. Paul responsible for importing this meaning into the baptism, because it provided an apt illustration of his thought, or was it there all the time? Did it picture death and resurrection to our Lord Himself when He submitted to it? I think there is strong reason for believing that it did. He came, as we have seen, bearing the burthen of our sins, consecrating Himself to the task to which God was calling Him in our deliverance. His study of the Bible, as we have seen, had made it clear to Him that He was to fulfil the rôle of the Servant of the Lord. He was to make His soul, His life, an offering for sin. We are, therefore, I think, justified in believing that Jesus in the Jordan consecrated Himself to death on our behalf—He deliberately accepted the Cross as the goal of His earthly career. He pledged Himself to be faithful unto death, striving against sin, knowing that His faithfulness would be tested to the uttermost. It is to my mind a strong confirmation of this conclusion that our Lord, just after He had referred to His Baptism as His entrance into the sheepfold by the door appointed for the sheep, passes on to call attention to a second characteristic of the Good Shepherd, His willing devotion of Himself to death on behalf of His sheep, and adds, "For this cause does My Father love me, because I lay down My life for the sheep." It does not lessen our wonder or our sense of harmony between St. John and the rest of the Gospels implied in it, to remember that it was just this connexion between loyalty to His vocation and the Father's love that found expression first in the voice at the Jordan: "Thou art My Son the Beloved, in Thee I am well pleased." And then again, on the mount of Transfiguration, when once more, this time in the face of

the opposition of His inner circle of disciples, Jesus faced and chose the Cross.

Briefly to sum up the view of our Lord's Baptism to which this study has brought us. It was first an act of obedience, the response of the Son to the call which came from God to Him, from His Father through His messenger. Next it was an act of sympathy—an acknowledgment of the link which bound Him in the bond of a common blood to His people. Thirdly, as the supreme test both of His obedience and of His sympathy, it was an act of self-dedication to death for the deliverance of mankind.

It is no slight confirmation of the accuracy of this analysis that it explains the Baptist's witness: "Behold the Lamb of God, who taketh away the sin of the world." If there be a Kingdom of Heaven accessible to man, must not the spirit of sonship expressing itself in loyal obedience to the Father's will and the spirit of brotherhood, coming out in perfect sympathy with all men, and the spirit of sacrifice, be the keys of admission to it? Is it surprising that they should open the ears of a man to hear the Father's voice saying, "Thou art My Son, My Beloved, in Thee I am well pleased"? Does not the possession of them prove that He has opened His heart to receive the Spirit of His Father who is in Heaven?

J. O. F. MURRAY.

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## THE CONVERSION OF THE CLERGY

WHEN we consider our Lord's statement that faith can remove mountains (of difficulties), and remember how true this is seen to be in the experience of people of great faith or genius, such as Florence Nightingale and many others, it makes one "furiously to think" when we see the comparative feebleness of the Church of the modern world.

It cannot be doubted that the reality-value of the Christian Faith has depreciated in the last sixty years in the minds of the mass of the population, owing to the supposed opposition of science, but far more to the cheap self-satisfaction which is characteristic of mass mentality. If a man knows that he is no worse than his neighbour, why worry? If you are good enough, why be better? Self-satisfaction in all its forms has a deadening effect upon character development, for the sense of sin or desire for Christian self-value is lost.

There is also the sad fact that the State is taking the place

of God in the minds of the people because the State is held to be the General Protector and Provider instead of God.

But the really serious problem is not so much the absence of religious faith in people outside the Church as its weakness in the lives of churchpeople. In our own day the Oxford Groupers have shewn conclusively that the removal of mountains by faith is still possible in religion when a sincere conversion or life-change has been made.

There can be no question that the effectiveness of the clergy, as of the layman, depends upon the quality of his religious personality which comes to him by virtue of a sincere conversion.

The appeal for a converted clergy by the Central Evangelistic Council in their recent letter is a welcome sign that the Church of England is beginning to take interest in the process of conversion, for her main problem is changing—from dealing with people together as a congregation of the Church in common worship, to effecting their conversion individually. Both are equally important and supplementary and, of course, neither should be neglected.

When we consider that the dominant problem in our Lord's inauguration of the Kingdom was conversion, and how emphatically He asserted to Nicodemus, probably referring to Ezekiel xxxvii.-xxxviii. (the valley of dry bones), that *conversion* was indispensable—we ought to take the need of it most seriously.

Is it not one of the tragedies of the Church of England that she has so far failed to learn from John Wesley the method and urgency of conversion ?

In every personality there are two sets of factors, positive and negative. The positive factors express themselves in creative activity so that the mind is focussed upon an effort to find some part of truth or reality; on the other hand, the negative factors are introspective and tend to induce self-centredness and phantasy.

Conversion is the process by which these positive factors in the human spirit are engendered and developed. When they appear with strength, we may assume that these personality-traits have arisen in childhood, for the earlier the impression is made, the deeper it sinks into the mind. This fact has an important bearing upon the conversion of the clergy, because the majority of them are in middle life when it is most difficult to begin a genuine conversion-movement. Their personalities have long since "set," and a conversion would mean an intellectual and emotional upheaval—a rare occurrence, especially under modern conditions of clerical life. There are, as Oxford Groupers shew us, many life-"changes" in middle age, but

this kind of life-change is almost always due to a desire for an increase in self-value, and is not usually focussed upon an idea of truth which is the "seed" of genuine conversion. Sometimes, of course, life-changes in middle age are reversions to an earlier idea of truth which has been undeveloped or retarded.

Genuine conversion is centred upon an idea of truth, and the term "seed" which our Lord used is in a spiritual sense literally true because the elements in the idea of truth, or the incident by which the idea of truth registers itself in personality, persist and express themselves in the same way as the life of a seed expresses itself in growth.

A well-known example of this fact is seen in the life of Sir Edwin Landseer. His artistic ideas were focussed on animal portraiture, and this interest or "seed" was engendered in him by his father at a stile in a field near Marylebone, when Edwin saw some sheep, which his father asked him to draw. Animal portraiture remained the dominant art-interest in Sir Edwin Landseer's life. In Sir Joshua Reynolds' case the conversion "seed" was human portraiture. In the religious conversion of Mrs. Josephine Butler the "seed" was a desire for justice to women; in Florence Nightingale, the care of the sick; in the seventh Lord Shaftesbury, social justice; in Shelley's case it was disgust at tyranny; Wordsworth's seed was the romance of nature. A seed of some sort forms the centre of every genuine conversion. The religious conversion which is described as being "saved" is to be suspected because it may be simply self-centred and negative. A life that is truly "saved" is so by virtue of a "love of souls," seen in missionary effort or in the innumerable directions in which life can express itself to the benefit of other people.

An instance of the lifelong influence of an idea of truth, leading to a religious conversion and colouring the rest of life, can be seen in the religious history of Cardinal Newman. His life was dominated by the thought of the romance of religion. He said in his *Apologia*, speaking of his boyhood: "I used to wish the Arabian Tales were true: my imagination ran on unknown influences, on magical powers, and talismans. . . . I thought life might be a dream, or I an angel and all the world a deception, my fellow-angels by a playful device concealing themselves from me and deceiving me with the semblance of a material world."

"I was very superstitious and for some time previous to my conversion used constantly to cross myself on going into the dark."

Here is Cardinal Newman's well-known account of his conversion, in which the romance of religion, as it affected God's

relationship to him, was the central thought. "When I was fifteen (in the autumn of 1816) a great change of thought took place in me. I fell under the influence of a definite creed and received into my intellect impressions of dogma which through God's mercy have never been effaced or obscured. Above and beyond the conversations and sermons of the excellent man, long dead, who was the human means of this beginning of divine faith in me, was the effect of the books which he put into my hands, all of the school of Calvin. One of the first books I read was a work of Romaine's; I neither recollect the title nor the contents, except one doctrine, which of course I do not include among those which I believe to have come down from a divine source, viz. the doctrine of final perseverance. I received it at once and believed that the inward conversion of which I was conscious (and of which I still am more certain than that I have hands and feet) would last into the next life and that I was elected to eternal glory. I have no consciousness that this belief had any tendency whatever to lead me to be careless about pleasing God. I retained it till the age of twenty-one when it gradually faded away; but I believe that it had some influence on my opinions, in the direction of those childish imaginations which I have already mentioned, viz. in isolating me from the objects which surrounded me, in confirming me in my mistrust of the reality of material phenomena and making me rest in the thought of two and two only supreme and luminously self-evident beings, myself and my Creator."

His interest in religion was from its romantic aspect and not from its practical nor intellectual standpoints. He used his reason to support his romance, but never discovered romance in reason or knowledge as such.

It is evident that conversion is a life process. It begins with a recognition of an idea of truth, generally in childhood; it comes to a crisis somewhere about the period of adolescence in a quiet or violent decision when a person determines his future life-line; and the last phase is the expression and therefore possession of this idea or "seed" in life.

The process is intimately personal and is influenced in all directions by personal elements. Indeed, the Christian home is the nursery of Heaven, for almost always the "seeds" of Christian truth which lead to religious conversion were sown by a Christian parent. How intimately personal influences can affect character is shewn in the following quotation from an article by Carl Emil Seashore in *History of Psychology in Autobiography*, edited by Carl Murchison.

"Many years ago, while writing on the nature of imitation, I asked myself: 'Is there anything in my exhibition of individu-

ality which is not ultimately traceable to some other personality ? Deviants of all sorts—smile and gait, arrogance and modesty, self-restraint and greediness—hundreds of traits were reviewed and accounted for in the negative. But finally, glancing at my notes on these things, there flashed a thought, 'Here is something peculiarly my own.' It was an abandon in a superfluous flourish in the loops of my small *y* and *g*. There proved to be a constant form of these loops, and I recalled it as a frequent source of a feeling of individuality in my handwriting—an exhibition of myself. No one that I knew had indulged in or hit upon that exhibition of personal fancy—not much of personality, but the lone instance of an original element that I had teased out so far.

"However, as a psychologist, I felt that the strength of the evidence must be proportional to the strangeness of the event. So I decided to examine all the available traces of handwriting of my friends. Among other things I hauled out all personal letters that had been saved. Sure enough to my surprise I found it in some letters from a young lady whom I had greatly admired platonically.

"A splendid example of imitation it proved to be, for I had unconsciously taken over a trait of a person I admired. I had admired the girl, not the Gibson lines in her profile, and this loop was a Gibson line."

These personal relations which are so intimate and powerful are especially necessary in the life of the clergy, and although no doubt a priest will always find understanding friends if he is really anxious to have them, many parish priests have not this urge, but remain isolated and shut up in themselves. This attitude of reserve, shyness or even hostility amongst people, is a curious subsidiary effect of modern organized conditions of life. Almost everywhere the relationship between one person and another is through the agency of an organization, national or private, of some sort or other, and as this organized nexus is impersonal and treats everybody equally, the personal intimate experience of one person with another is lost or reduced to a minimum, and people grow up with few vital experiences of friendship. This social ignorance breeds suspicions, jealousies, self-centredness and especially fear; for people are uncertain how others will react to a more intimate appeal.

With proper safeguards and under suitable conditions the plan of "sharing" which the Oxford Groupers have encouraged has a good deal to be said for it, and if the clergy would lose their shyness (shall we say ?) of one another and their professional jealousies, a sincere "sharing" of their experiences, good and bad, would give then a much needed release.

The traditional dignity of the bishops and the superior clergy cuts them off from giving that personal helpfulness which a simple human sympathy and understanding can render.

Surely the first move to effect a deepening of the reality-value of a priest's faith (or shall we call it conversion?) is to arouse a true, sincere and unassuming friendship amongst the clergy on which they can rely in sharing their pleasures as well as their misfortunes. A hundred per cent. personal goodwill between priests of whatever dignity should not be beyond their Christian strength.

It is, of course, much easier to feel the need of friendship than to supply it; there are undoubtedly deep-seated weaknesses in many priests which produce neurotic symptoms, and poison the sources of a man's attitude to himself and therefore of his attitude to others. Experiences in psychotherapy have shewn how much profound suffering these neuroses cause to the clergy in their pastoral work. If they had submitted to an analysis before their ordination, they might have been spared much misery for many years. How can a priest do efficient work when he is weakened by a sexual aberration, and is in chronic and serious danger in his contact with men or women, or if he be suffering from an inferiority-superiority complex, or realizes that his heart is not in his priestly office but in some other calling? There are many neuroses which make it extremely difficult for a clerical sufferer to clear his conscience.

Such men cannot be blamed, they are the victims of circumstance in most cases; the fault lies, if fault it be, in not having taken steps to find out their personality "make up" before taking the irrevocable step of Ordination. The same may be said of priests who have not had a religious conversion-experience. A psychological investigation into their religious history should have been made before Ordination. After Ordination it may be helpful to know the state of affairs, but a sincere conversion then is unlikely.

Not only in the case of neurotic and unconverted clergymen, but also in every priest, self-knowledge is essential to efficiency, and only good can come from an investigation into the positive and negative elements in character. How many priests suffer from self-centredness and make self-glory the incentive of their success in the priesthood. The successful self-satisfied priest is often to be censured as much as the unsuccessful neurotic. Psychology offers to the Church a scientific method in dealing with personality. The Evangelistic Council might find here a useful and important piece of work—to encourage the study of Christian psychology and its application to the

character and work of the clergy. But it is not suggested that this is more important than the direct religious appeal. The most important element in a priest is his Christian faith; this may enable him to override any neurosis and permit him to be the best personality he may be, and give himself to the Treasury of God—Christ in him the hope of glory.

In the wear and tear of parish life, isolated as he often is from sympathetic help, with a feeling, perhaps, that the outside world is hostile and conscious of his own personal weaknesses, the parish priest needs both periods of rest and constant encouragement. Is it quite beyond possibility to arrange a jubilee year of rest, once in seven years, at least for some worn-out parish priests? Could not House Parties, more carefully arranged than by the Oxford Groupers, be organized for the clergy with a revivalist motive—not over-intellectualized, as Study Circles, nor too subjective, like retreats, but alive with human interests and close to priestly experience, and above all, of course, with a simple and sincere devotion to Jesus, the Light of the World?

The Church needs not only pietistic but vital religion. The energy that moves mountains is creative and comes from conversion-decision to express Christian truth over the whole field of life, as each person finds some treasure to purchase from the wealth of life throughout God's kingdom. This decision is not an isolated event in the life-stream, but a new birth from existing spiritual forces or "seeds" in personality.

L. W. LANG.

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## THE SERAPHIC DOCTOR

JOHN of Fidenza, known to posterity as Bonaventura, the Seraphic Doctor, was born in Tuscany in 1221. He was therefore a contemporary of Thomas Aquinas, the Angelic Doctor, who was born in 1226; and he flourished about a century after the Victorines, Hugh and his pupils, Adam and Richard. Bonaventura was given the title of Seraphic Doctor because his philosophical theology was very largely concerned with preparation of the way for the contemplative life. He is indeed the mystical philosopher *par excellence*, in contrast with Aquinas, who is much more coldly logical and intellectual in his approach to religion, and who seems to leave an inadequate place in his system for contemplation in other than a purely intellectual sense.

Bonaventura became a Franciscan monk in 1238 and a theological teacher at Paris in 1253. He had been a pupil of the great thirteenth-century Christian platonist, Alexander of Hales, and much of his writing is a development from and correction of that massive thinker. In 1256 he was chosen general of the Franciscan Order, and in 1273 was made a cardinal. He accompanied Pope Gregory X. to Lyons, where he was to be an adviser at the Council held at that city during the following year. He died at Lyons, and eight years later was canonized by Sixtus IV., afterward being named one of the six great Doctors of the Catholic Church.

It is interesting to note that in the twelfth canto of the *Paradiso* Dante finds a place for Bonaventura among the saints in Paradise. He is represented as lamenting the decline of the Franciscan Order, and his name is linked with Augustine, Chrysostom, Anselm, Hugh of St. Victor and Thomas Aquinas himself.

The present paper will attempt a brief study of Bonaventura's "pathway to God." Perhaps there is no better way to begin such a discussion than by quoting the first lines of the great Florentine's third book, for they seem to put in a few words the very conception of the world for which Bonaventura contended in his *Itinerarium Mentis ad Deum*. Dante writes:

> "La gloria di colui che tutto move
> per l'universo penetra, e risplende
> in una parte piu, e meno altrove."

The poet sees God's glory in all the world, penetrating its every level, but he sees that it shines forth more in one part of the universe than in another. God, he tells us, is self-manifested in a richly graded and differentiated world of His own making.

And Bonaventura begins his discourse on the journey of the soul to God by portraying a many-levelled *ordo cognoscendi*, corresponding to a graded *ordo essendi*. The saint envisages seven steps of contemplation, seven levels of divine revelation, until the faithful soul reaches the highest point, or union with Deity. Here he is loyal to the great Christian philosophical tradition. The end of man is the vision of God; in the noble words of St. Irenæus, *Gloria Dei vivens homo: vita hominis visio Dei*. As for Hugh and Richard of St. Victor, and even earlier for Erigena and Augustine, so the object of all life for Bonaventura is to enjoy God in His ineffable beauty and to achieve union with Him.

Contemplation, which he did not use in a purely passive sense, but rather as involving the emotional and volitional sides of man's nature and also the intellectual, is the goal which God has set for man in this his earthly pilgrimage. To it all

else must be bent; for us strangers on earth it is the one thing that gives significance to our meagre existence in this world.

We have said that Bonaventura describes seven levels in the ascent of the soul to Deity along the way of revelation which God has laid down for men. These are, in order: First, knowledge of God from the mere fact of the created universe—that is, from the creature as created; second, knowledge of God not merely through the creature but in the creature—by His presence in the created universe; third, the knowledge given by reflection on man—that is, by man as a thinking being, through introspection; fourth, knowledge of God by His virtue dwelling in us—by moral experience; fifth, the knowledge of God through His actual presence in man's nature, though this presence is never confused with man's own being; sixth, knowledge of God as the highest good of man and the world, these two grades being religious experience in its normal ranges; seventh and last, union with God involving the turning of all human affections and activity upon Him, and the complete rest of the soul in God's great reality.

We may conveniently disregard this sevenfold grouping of Bonaventura, and for purposes of exposition arrange the steps in the following threefold manner: knowledge of God through the world, including Bonaventura's first two grades; knowledge of God through mental and moral consciousness; and finally, knowledge of God through religious experience, including the last three steps in Bonaventura's *schema*.

The first grade, as represented in our redivision, concerns the cosmic order. Bonaventura argues that the disinterested contemplation of the world will produce in the mind of man the conviction that there is in and behind it a creative power, and further that this power is intimately concerned in all that He has created. The saint states that not only does the reflecting mind see through the creation to the fact of a first cause or an unmoved mover, but also understands in some degree that this being is present in His creation by His essence and power. He argues at this stage along epistemological lines singularly like those of Aquinas, saying, for instance, *hæc autem sensibilia exteriora sunt quæ primo ingrediuntur in animam per portas quinque sensuum*. Man has a distinctive sense experience which calls up in the mind the conception of an infinite being present at the heart of his objective experience of the universe.

Bonaventura then goes on to what we have called the second stage, which concerns the mind and man's moral nature. Here he points out that man knows God as in a mirror, *per speculum* ; yet in that mirror there is the *divina imago*. Man's

rational faculties must have some bearing upon the scheme of things in which he finds his place, and the conclusion is drawn that in these mental faculties through which man knows himself as relative and finite, there is implicitly present in the mind the knowledge of the infinite and the absolute, given in the very business of thinking. How, asks Bonaventura, can the intellect know itself to be defective if it has no implicit knowledge of the perfect? Here we have more than a suggestion of the ontological argument, and it appears that Bonaventura in this limited sense at least would have accepted it, despite the efforts of some of his later Roman Catholic Franciscan followers to prove that he really had no place for it in his system.

But there is more to be said in regard to this second grade in the *ordo cognoscendi Dei*. Not only do the several faculties of the human mind lead to the conception and implicit experience of an infinite and eternal being. Man's moral nature and his striving after the supreme good imply that there is such a good to satisfy his craving, and they also imply some experience of that good, some knowledge of God as *summum bonum*. Through man, it is possible to discover something of God as eternal value, the sum of truth and beauty and goodness, though here again it is knowledge of God *in imaginem*.

But knowledge of God *in imagine* (note the difference) is also possible to men through the human soul. This is given from the experience of divine grace which is granted to men to aid their own faculties. Here we pass over into the last step, that of religious experience. But, as we have shewn above, there are first the moral intuitions and experience, man's search for the right and the good and the beautiful, leading the soul upward towards religious experience proper.

In this last grade of knowledge, the soul knows God through a direct apprehension. Here St. Bonaventura seems definitely to be with those who teach that man may reach the divine through other than sense experience. For him God is present and known immediately, by intuition, we might almost say, without sensible mediation. But this is not a contradiction of the earlier stages of knowledge, nor yet a denial of the important place of sensible means towards knowledge of the divine being. Indeed, the saint is very clear that it is by ascent from the lower grades that man reaches this point of direct religious or mystical experience, in the stricter sense of the word. Each grade is essential and significant. Man thus attains, in the end, to the vision of God in His glory, and rests upon Him in an active spirit of contemplation which involves will, feeling and intellect.

In this interpretation we have used modern terminology;

for instance, Bonaventura does not dwell explicitly as we have upon "experience." But, when his scheme is presented in such modern language, we grasp at once what a magnificently sweeping view it is of man's apprehension of Reality. Starting with the physical world and our knowledge of it by means of sense experience; rising through moral activity and the adumbrations of grace found in all our strivings after the good; and finally achieving an intimate knowledge of God—such has been the journey, leading in the end to Deity Himself.

The Christian must ask where Christ comes into this scheme. The answer is that He is in and through it all. Even in the lowest of the grades, Bonaventura finds what he himself calls a figure of the Incarnation, and at the end he teaches that man's achievement of direct contemplation of God is through rising with Christ crucified to the throne of God the Father. For the Seraphic Doctor, the whole world order is sacramental, and the crown of that order is the knowledge of God given in the face of Jesus Christ; and, through that central revelation, the very sharing in the divine life which makes achievement of the goal of contemplation a possibility, and which is the heart of the Christian religion.

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## THE CHURCH AND WAR

A complaint against the Church which is often encountered today, and which was very common during the Great War, is that the Church does not seem to have a sufficiently clear mind on the problem of war, that it does not take up a sufficiently definite attitude about it, that, in particular, in the hour of the world's greatest agony, the Church was found wanting. This criticism is very significant. It implies very much more than it actually says. It is a symptom of a relatively new development in the growth of our present civilization, and one which is full of danger for the Church. It is not the Church's attitude to war alone which is being criticized, but its attitude towards everything else also—its very existence, in fact.

The popularity of this criticism is a modern development. As regards the Church and war, it is connected with the change in people's attitude to war. Nowadays people think of war as a horror to be averted; and, when they do think about God,

they tend to hold Him responsible. At any rate, many become bitter towards the Church. They think of war as a whole. They think in terms of world politics. The League of Nations is an outward and visible sign of this modern outlook. People had come to think in a League of Nations way about such things as war and peace years before the League of Nations actually came into existence. By this it is not implied that people held any definite political doctrine—collective security, for instance. What is meant is simply that ordinary men and women had learnt to think of war as something which can and which should be prevented; and if it is not prevented they want to know the reason why.

This is new in the history of the world. Formerly most people treated war as an evil too big to be thought about in this way. Their politics were not world politics. They had not the cause of humanity at heart so passionately as we have today. For instance, in earlier days students did not debate on the subject of world peace. If they held debates at all the subject was most probably some theological doctrine. Coleridge and Southey and a few others did have a vision of an ideal life which they proposed to found in some uninhabited part of America; but how different is that from the dreams of universal peace which we all have to some extent today! There have been prophets in the past, whose concern was the peace of the world, but they were isolated ones. Today a war between China and Japan is a matter of deep interest to most of us.

Consequently, in the past people regarded war, when it came into their lives, as an evil to be borne. They hardly ever dreamt of questioning the ways of providence. The Church's main task was to teach them how to bear it. But now that their vision has extended, now that world events mean something very real to them, even if these events do not enter into their immediate experience, many people are demanding that the Church should have a definite message, definite guidance, to give in connection with these world events.

The situation is made very much worse by the fact that, as the sphere of man's interest has widened, the outward and visible Church has been split into parts. As humanity as a whole has come to mean more and more to men, the Church, because of its divisions, has been less and less able to speak for that humanity. When Western Christendom was united under a Pope the Church did usually have something to say about a war, even if this did not mean much to the average man.

This criticism of the Church in connection with war is, however, as has been stated, only one aspect of a more general

criticism. The Church is so uncertain in so many other things —in its attitude to slums, and to Bolshevism, and to the internal affairs of Germany, for instance. The Church is being put up on its trial. The Church is being asked to justify its very existence.

It is idle to deny that there is this uncertainty in the Church as a whole. In what follows two observations upon it are made. In them, if they are true, will be seen wherein lies the real danger to the Church.

In the first place let us ask ourselves if this widening of man's sphere of interest, which is a mark of the growth of civilization, and which is particularly noticeable during the last century, is complete gain in every direction. Is it not true, in fact, that there is loss as well as gain? Is there not another side to that process in which it is seen as a narrowing process as well as a widening one?

When man's scientific understanding of things was very much slighter than it is today, when his environment was a few square miles and not the universe, the family or the tribe and not the whole of humanity, he had an apprehension of the supernatural, an awareness of God, which was far deeper than the spiritual experience of most of us today. While man's outlook has widened it has become more superficial. The natural has grown and encroached upon the supernatural until there is very little of the latter left in our lives. Man's environment has gained in extent, but it has lost in depth.

This is rather like the process which goes on in the life of each one of us. When we are very young children our environment is very limited in extent, but in depth it is inexhaustible. The child sees reality, not as in a glass darkly, but face to face. The people the child lives with are very real indeed, inexhaustible sources of novelty and interest. But as soon as the child begins to ask about the causes of things, as soon as he begins to see people in what we should describe as the right perspective, then those things and those people are becoming a little less real to him. His mind is becoming more occupied with ideas as such, with abstractions, and less with objective realities. The golden light of childhood fades until

> "At length the Man perceives it die away
> And fade into the light of common day."

Of course there are exceptions. Some men never lose the sense of the wonder and the mystery of life. They penetrate more and more deeply into the supernatural; they attain to more and more intimate communion with it. Others, after a period of blindness towards it, suddenly find their vision

returning. After building a shell of this-world connections and interests around themselves they find it crumbling away or shattered by some blow, some great loss, some impact from beyond. But in many we see this hardening process going on all through their lives, more and more of the supernatural crystallizing around them into material interests and forms, more and more of the merely natural filling their lives, until life, real life, life in the supernatural has come to a standstill.

Consequently religion means less and less to them. It becomes nothing but foolishness. The supernatural, with which it is concerned, is no more than a dream. And the Church is nothing more than a natural institution, an institution which is too firmly rooted in this world to be ignored or expelled all at once, but quite incapable of justifying its existence.

There is a similar development in races and civilizations. It is not only in their attitude to war that people change, but in every other direction also. Society loses its first deep awareness of the supernatural and becomes more concerned with its widening natural environment. And in our present civilization we see the danger of the Church losing its significance for people because that significance is supernatural. The supernatural is like a receding sea, and the Church is like a ship which is in danger of being left stranded on the rocks, quite meaningless without the sea.

The Church may manifest itself in visible institutions, but it is rooted in the supernatural; and it has all its significance in the supernatural. Its life is a supernatural life, and its message is a supernatural message. People clamour for a message from it, but it is a message in terms of this natural world which so many of them want, because the supernatural has no meaning for them. They are asking the Church to act like a natural institution, whereas all its life comes from the supernatural. Their demand that the Church should have a definite policy in connection with war is but an instance of this more general demand.

The second observation comes from the fact that the Church has a message to give. There are things of which the whole Church is perfectly certain, and perfectly of one mind. But these things are supernatural things. Its message is one which is not capable of being completely translated into natural terms. We have it in the incarnate life of Jesus Christ, but that does not prescribe for every event as many people would like it to do. As soon as the attempt so to translate it is made, then certainty gives place to more or less uncertainty. And this is surely what we should expect. We are continually finding the same thing in our own private lives. When I ask

the Church what my duty is in certain particular circumstances, the Church must hesitate. It would have to be omniscient to be able to give a definite answer. My own conscience must do the real work, under the influence of the Church's true message.

So it is with world affairs. When we ask the Church to give a definite decision upon such things as a particular war, or even upon war in general, seen from a purely natural or this-world point of view, we are forgetting what is the Church's true function.

The Church's real message is the Gospel, the Good News about God and His Kingdom. It is the Church's duty to see that this message is proclaimed, and to attempt to see that this supernatural Kingdom does take its place as the true meaning of men's lives; so that men do not rest content with the natural only, but live in the supernatural by means of the natural. But the Church should not be treated as an oracle on every point of detail in the natural environment. Just as the Church is not consulted about appendicitis, so neither should it be expected to prescribe infallibly for every disease of that larger organism, humanity.

It is right that the Church should never cease to try to bring its message into relation with the things of this world. The supernatural in which is its life and to which it is a witness is not something opposed to the natural; it is something which is approached through the natural; it is, for us, a life lived by means of the natural. And there are some things which the Church can tell us about this natural world which are not less certain than the Gospel itself. It tells us, for instance, that this natural world is most certainly not the Kingdom of Heaven. It tells us that there is evil in the world—tremendous evil. We can see that evil rearing its head in war. War is a breaking out of the corruption that is within.

Again, the Church can tell us without hesitation that the right attitude to take concerning this evil is penitence. And it can point, as to an example, to One who shews that man should not be content with repenting of his own sins, but can go on to take upon himself the sins of the whole world for love's sake.

In ways like this the Church can proceed to bring its message into relation with the natural. But it is surely wrong to expect such a one-one correspondence between natural and supernatural that the Gospel, of which the Church is so certain, can be translated with equal certainty into a message in terms of, and dealing with, the things of this world. The Church's history is strewn with its failures to do this. Are not the present divisions in the One Church a consequence of such

attempts—attempts to make its message more intelligible, more in terms of the familiar things of sense and understanding.

If such a perfect translation were possible, if such certainty were capable of being achieved, where would be the striving, the heroism, the costing adventure, of faith? Where, in fact, would be all that which makes faith the greatest thing in life?

We have achieved this world-wide vision. We have achieved by means of our science, this tremendous power for good and evil. It is for us, for the nations of the world, for humanity, to work out our own salvation, just as each individual must rely upon his own conscience and not upon the Church alone for guidance in the problems of daily life—even if that salvation is assured if we keep our eyes fixed upon the vision which the Church does unquestionably give.

If all this is true, then we have reached two conclusions. The first is that the Church is primarily supernatural, and that its whole meaning and justification lie in the supernatural. The other is that, while the Church has a clear and definite message to give, yet that message is a supernatural one which cannot be given with perfect certainty in relation to the things of this world. Does not all this suggest that there is a danger of the Church going too far in its efforts to declare itself on such subjects as war, communism, slums, and indeed on every phenomenon and activity in this natural world? Is there not the same danger, even, in its efforts to make its faith intelligible in modern terms? Is there not the danger of its being so exclusively occupied with humanitarian work and humanitarian ideals, that it becomes nothing more than an attempt to apply a system of ethics? The message of which it is perfectly certain is the Gospel, and its first duty is to proclaim that Gospel. In other words, its first duty is to preach Christ crucified and risen from the dead. The life with which it is primarily concerned is the life of the Kingdom of Heaven. It is not suggested that the Church should cease to concern itself with such things as war, or that it should cease to attempt to make its faith intelligible; but it must beware of succumbing to the disease which attacks the lives of individual men and civilization equally. That is the real danger which threatens the Church. It must ever be attempting to penetrate into every part of the natural, but more or less uncertainty must be expected; and in all its efforts it should be borne in mind by all, and not least by the Church itself, that it only deals with the natural in order to make clear its supernatural significance, and in order the better to live in the supernatural.

A. E. Short.

# THE RELIGIOUS GENIUS OF HENRY VAUGHAN

No great proportion of the poems in our great treasure house of English poetry deals directly with the subject of religion. I say directly, because every poet must share, in greater or lesser degree, the vision of Absolute Beauty after which we are all groping. And all aspects of this vision must lead us back ultimately to God, who is Himself the Source and Creator of beauty. So it is that man's highest nature turns to poetry for nourishment and inspiration; that it finds there the expression and satisfaction of its desire for what is true and good. Poetry fulfils St. Paul's injunction to his Philippian converts: "Whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things."

In one sense, therefore, all poets are religious. But of religion as it is revealed in the faith of Christianity—of experience completed and defined rather than still being lived—poetry is usually silent. Of those few poets who have put into verse these revealed truths, some of the most important are the small band whom we call the seventeenth-century mystics. Chief among them are Donne, Herbert, Vaughan, Crashaw, Traherne and Quarles. Belonging to those early years of the seventeenth century when England was split by Civil War, and to the years of the Restoration under Charles II., these men bear one to another a certain family likeness, and at the same time shew very marked differences.

The best known to most of us is George Herbert, the vicar of Bemerton, near Salisbury, whom everyone remembers for his two hymns, "Teach me, my God and King," and "King of glory, King of peace," if for nothing else. Nearest in character, but undeservedly less familiar, is Henry Vaughan. He was, like Herbert, a Welshman. Born in 1621, and educated at Jesus College, Oxford, he became during the Civil War an ardent Royalist. After his college days, in which he had written some secular verse, he came under the influence of George Herbert, and read those religious poems entitled *The Temple*. From this moment Vaughan gave up writing secular verse, and devoted his talents to religious poetry. It was Herbert, he tells us himself, to whom he owed his religious conversion. Till now his interest in the subject had been no greater than that of the average thoughtless worldling of

his age. Herbert, he says, had made "many pious converts, of whom I am the least."

As Herbert had influenced so deeply the religious convictions of Vaughan, he also influenced the actual words, metre and phrase in which they were expressed. A cursory glance at Vaughan's great collection of religious poetry, *Silex Scintillans*, might lead one to suppose that Vaughan was a mere echo of his master. The poem beginning "King of comforts, King of peace," is an obvious imitation of Herbert's "King of glory, King of peace," and instances of as great a similarity can be found in other poems. Yet a further study will soon dispel the picture of Vaughan as a mere pale copy of Herbert. Though the product of the same age and the same religious outlook, there is a quality in Vaughan to which Herbert is almost a stranger. It is a quality of closeness to the Unseen World, the "flight of the alone to the alone," which we meet in the writings of the mystics of every age and country. Herbert is a good, even a saintly priest, who shews us how large a part the Church of God may take in our daily life, and how it alone can satisfy us. He brings God, as it were, nearer to the world; that is a great achievement. But Vaughan does the opposite. He takes us away from this world, to God. He has the mystic's power of bridging, with a word or a sentence, the gulf between the kingdom of this world and the Kingdom of Heaven, so that the gulf becomes as if it had never been.

My purpose here is not to compare Vaughan with his better-known contemporary, but to take a brief glimpse into the religious genius of Vaughan; to observe the way in which he embodies in his verse some of the most vital ideas of Christianity.

First we find the conception of each individual, as a sharer in the universal Fall of all humanity, looking back to the days of his innocency. "The Retreat," as we know, influenced Wordsworth in his "Ode on the Intimations of Immortality." Here are its first lines:

> "Happy those early days, when I
> Shined in my angel-infancy;
> Before I understood this place
> Appointed for my second race.
> Or taught my soul to fancy aught
> But a white, celestial thought;
> When yet I had not walked above
> A mile or two from my first love,
> And looking back—at that short space—
> Could see the glimpse of His bright face."

Vaughan, like Herbert, has a variety of poems dealing with the chief events of the Christian year. They are not of equal merit; that on the Incarnation is one of the finest. Its

picture is St. Paul's picture of Christ who "counted it not a prize to be equal with God, but emptied Himself."

"To put on clouds instead of light,
And clothe the morning star with dust,
Was a translation of such height
As, but in Thee, was ne'er expressed."

Both in Herbert and Vaughan there is a deep and very characteristic sincerity of expression which leads occasionally to bathos; when the descent from heaven to earth is so breath-taking that its conclusions fail to convince. But this same boldness is one of the greatest gifts, of Vaughan in particular. Here we see it employed to express one of the most precious truths of our faith. God's goodness is set over against man's littleness, and in a moment something which we grope after but cannot express is made real and even homely.

"Who on yon throne of azure sits
Keeping close house
Above the morning star
Whose meaner show
And outward utensils these glories are,
That shine and share
Part of his mansions; He one day
When I went quite astray,
Out of mere love
By His mild Dove
Did show me home and put me in the way."

In the same way, his use of parable and imagery comes to his aid in expressing the inexpressible. We recognize and welcome in it the same strong, vivid imagery as Jesus Christ uses in His teaching.

"God's saints are shining lights; who stays
Here long must pass
O'er dark hills, swift streams, and steep ways
As smooth as glass;
But these all night,
Like candles, shed
Their beams and light
Us unto bed."

To Vaughan the unseen world, of which this present one is only the reflection, is the real world. His greatest and best-known poem begins,

"My soul, there is a country
Far beyond the stars,"

and goes on to shew that

"If thou canst get but thither
There grows the flower of peace,
The rose that cannot wither,
Thy fortress and thy ease."

It is the world to which many of his loved ones have already gone: his dearest wish is to be with them there. To this realm, where he brings us and himself for brief and joyful moments, belongs his whole allegiance. He is one with it in spirit, and waits till it shall be his forever. And so we cannot more fittingly conclude this study of him than with these lines from the poem entitled, "They are all gone into the World of Light."

"O Father of eternal life, and all
Created glories under Thee,
Resume Thy spirit from this world of thrall
Into true liberty.

"Either dispose these mists, which blot and fill
My perspective still as they pass;
Or else remove me hence into that hill
Where I shall need no glass."

IRENE SHEWELL COOPER.

# MISCELLANEA

## ALEXANDER NAIRNE

It is a privilege to have known and to have loved Alexander Nairne. He was a man of rare courtesy and distinction. The outward and visible sign of Nairne in the streets of Cambridge or in his rooms at Jesus was an indication of his inward and spiritual grace. The droop of his hat, the cloak or rougher tweeds, the gait firm but enthusiastic, all were familiar to his friends and scholars. His face was the face of a seer, the resigned and gentle mouth was in contrast to the domed head framing the dark, flashing eyes.

Nairne's lectures were not for the many. They did not bear compression to a series of notes; but to the student weary of textbook and rule of thumb Nairne's humanity stirred mind and heart. We his disciples gleaned the harvest of his thought. We remembered his enthusiasm for "In Memoriam," his suggestion that Barnabas was "the good man" Paul had in mind in the fifth chapter of Romans, and his enthusiasm for a shepherd's theology when a parish priest.

Nairne was a sacramentalist but never didactic. It was the centre and not the circumference of church profession which appealed to him. Believing that the spirit of man is the candle of the Lord, he understood that all activities of human knowledge and endeavour are capable of consecration to the Divine Will.

Nairne appreciated exact knowledge; his reproof to a class of students ignorant of an elementary fact of Biblical knowledge was, "In the words of Dr. Hooker, gentlemen—you don't know your plants." His mind was greedy of new contacts. He was impressed by D. H. Lawrence, amused by the Sitwells. His love of poetry was infectious; he quoted Dante to an astonished freshman, or made an Easter story of "The Sensitive Plant."

The sea and its literature had Nairne in thrall, and he loved the martial and vigorous in English prose, from the stately measure of Clarendon to the point and paradox of Meredith. His royalist sympathies led him in the last year of his life to accept the presidency of the Royal Martyr Church Union.

Nairne's greatest book is *The Epistle of Priesthood*, a philosophical commentary on the Epistle to the Hebrews, enlarging the theme of Bishop Westcott that sacrifice is alone fruitful. Nairne's knowledge of music and painting and books gave to his Biblical theology a richness and variety.

Nairne always taught that the Jesus of history pointed on to the Christ of experience, who is in all things being fulfilled. His enthusiasm for the Fourth Gospel depended on the belief that it shewed Jesus Christ the same yesterday, today and for ever—the desire of all nations. The living Christ was the kernel of all human experience. Much that had been built up laboriously must be overthrown, old truth must be rediscovered in new guise. If God is Love, He must constantly offer

Himself for the renewal of the world: "and so we, who are many, are one Body in Christ, and severally members one of another." Our growth in "the Christ that is to be" depends on our loving obedience to the mind of Jesus. His sacrifice is renewed by our devotion.

PHILIP HOPKINSON.

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## JOHN DONNE, ON CONVERSION

DONNE in a letter to Sir Robert Ker (April, 1627) said:

"My tenents are always for the preservation of the religion I was born in, and the peace of the state, and the rectifying of the conscience."

E. Gosse, commenting on this letter, said:

"The words here, 'the religion I was born in,' are very startling, and at first sight incomprehensible. Everybody knew that Donne had been born and bred a Romanist, and that his family were stringent recusants. . . . But I think that Donne as a staunch High Churchman would not admit any essential difference between the Catholic religion, in which he was born, and that which he now professed. . . . If, as Dr. James Gairdner has said, 'Rome was no longer competent to be the guardian either of faith or morals,' the Catholic religion in England, as in Italy, was none the less one and indivisible."*

These remarks of E. Gosse give the impression that it was the only place where Donne had expressed himself on this subject. While recently preparing an anthology of Donne's sermons illustrative of his theology and mysticism, I came across several passages where he has definitely declared himself against changing one's religion, and fully explained the meaning and significance of his conception of the Catholic Church.

In one of his sermons Donne declared:

"Truly I have been sorry to see some persons converted from the Roman Church to ours; because I have known, that onely *temporall respects* have moved them, and they have lived after rather in nullity or *indifferency to either* religion, than in a true and established zeale."

And he went on to tell the story of a "French gentleman"

"who was turned from the Reformed to the Roman religion being asked, halfe in jest: 'Sir, which is the best religion, you must needs know, that have been of both?' answered, 'Certainly, the religion I left, the *reformed religion* must needs be the best religion, for when I changed, I had this religion, the *Romans' religion*, for it, and three hundred crowns a year to boot,' which was a pension given him upon his conversion."†

In a letter to Sir Henry Goodyer (1613), Donne declared that "the sound true opinion, that in all Christian professions there is way to Salvation," should not make us indifferent or weak in our own religion; and he compared the minds of the people who have changed their religion to the ugliness of the coins which have received more than one impression. He said: "You should seldom see a coin, upon which the stamp were

* *The Life and Letters of John Donne*, by E. Gosse, vol. ii., p. 247.
† *L. Sermons*, No. XXV.

removed, though to imprint it better, but it looks awry and squint. And so, for the most part, do minds which have received divers impressions."*

Donne believed that conversion from one form of faith to the other was only justified if there was any error in fundamental doctrines. He said:

"Let none divorce himself from that religion, and that worship of God, which God put into his armes, and which he embraced in his Baptism. Except there be errour in *fundamental* points, such as make that Church no Church, let no man depart from that Church and that religion in which he delivered himself to the service of God at first."†

He believed that we should deliver our religion in its totality to posterity, for then alone it can be an inheritance.

Donne thought that all things which were necessary for salvation were taught in the Anglican Church, and therefore there was no need to know and imitate the "forms" of the foreign Churches. He said:

"Trouble not thyselfe to know the formes and fashions of forraine particular Churches; neither of a Church in the Lake, nor a Church upon seven hills; but since God hath planted thee in a Church, where all things necessary for Salvation are administered to thee, and where no erronious doctrine (even in the Confession of our Adversaries) is affirmed and held, that is the hill, and that is the Catholique Church, and there is this Commission in this text, meanes of Salvation sincerely executed."‡

Donne held that the Anglican Church was the true Apostolic and Catholic Church, for it taught the same religion

"that Christ Jesus and his Apostles proposed at beginning, the same that the generall Councels established after, the same that the blessed Fathers of those times, unanimously, and dogmatically delivered, the same that those glorious Martyrs quickened by their death, and carryed over all the world in the rivers, in the seas of their blood. . . ."§

Donne defined the Catholic Church as the Church "wherein she is harmonious, that is those universal and fundamental doctrines which in all Christian Churches have been agreed by all to be necessary to Salvation"; and addressing his audience he declared:

"Then thou are a true Catholique. Otherwise, that is, without relation to this Catholique and universall doctrine to call a particular Church Catholique (that is, universall in dominion, but not in doctrine) in such a solecisme, as to speak of a white blackness or a great littlenesse; a particular Church to be universall, implies such a Contradiction."‖

* *The Life and Letters of John Donne*, by E. Gosse, vol. ii., p. 78.

† *L. Sermons*, No. XV. Donne had declared in his III. Satire that one could only believe in and follow one religion:

"... but unmoved thou
of force must one, and forc'd but one allow.'

‡ See *LXXX. Sermons*, No. LXXVI.; also see *L. Sermons*, No. XXXIII.

§ *L. Sermons*, No. XVIII.

‖ Donne had defined the Catholic Church in a similar way in *Pseudo-Martyr* (1610), but this definition has escaped the notice of his critics.

"That therefore is *Catholique* faith, which hath beene alwaies and everywhere taught; and *Repentance* and *Remission* of sinnes by the *Death* and *Resurrection of Christ*, and such truthes as the *Gospell* teaches, are that *Doctrine* which Coagulates and gathers the Church in to a body, and makes it Catholique."—*Pseudo-Martyr*, p. 373.

Donne did not believe, as Gosse seems to suggest, that the Anglican and the Roman Catholic Churches were identical. There were certain things in which he thought that the Anglican Church should not conform to the Roman Catholic Church. Donne in a letter to Sir Robert Ker (1624), while comparing the Spanish and Anglican Churches, said:

"But the difference of our situation is in North and South. . . . There are things in which we may, and in that wherein we should not, my hope is in God and in Him, in whom God hath so evidently work, we shall not meet. Amen."*

It was in its preservation of the continuity of the Holy† Orders, in its following the ancient creeds,‡ in its preaching the fundamental doctrines common to all the Christian Churches, that Donne, like Bishop Andrewes and Laud,§ held the Anglican Church to be the true Catholic Church.

I. HUSAIN.

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## A CRITICAL NOTE ON "THE LOGIC OF BIRTH-CONTROL"

### (An Article by A. Sampson in THEOLOGY, April, 1936.)

Is not Mr. Sampson's argument radically unsound? It is the marriage relationship *as a whole* (as he seems to admit on p. 223) that is supernatural and sacramental, and within it are embraced the primary and secondary ends ("ad procreandam prolem, ad fovendum amorem, ad sedendam concupiscentiam"). It is surely a mistake to regard the second as merely natural (*cf.* Ephes. v.), or the third as merely negative. Within the union of Holy Matrimony they have all a sacred character. To say that where the first end is unobtainable the second may still be pursued is no innovation of the Lambeth Conference; it is, as I suppose, a commonplace of Catholic moral theology, and gives no licence, by any logical process, to sexual irregularities outside the marriage bond.

Mr. Sampson's rigorist doctrine that the "sexual instinct is given to us for the continuance of the human race, *and that its use for any other purpose is an abuse*," besides laying an intolerable burden upon married

* Donne had a shrewd idea of the difference between the French and Spanish Churches. Describing the character of Servin, he remarked: "He is a Catholic, but a French Catholic, and Sir, French papistry is but like French velvet—a pretty slack Religion, that would sooner wear out, and not of the three-piled papistry of Italy and Spain."—*Gosse*, vol. ii., p. 288.

† See *L. Sermons*, No. XL. In this sermon he maintained that the Anglican Church, like the Roman Church, had an "orderly derivation of power from one to another."

‡ In *L. Sermons*, No. XIV., Donne said that the Anglican Church enjoins that "all the three Creeds (that of the Councell of Nice, that of Athanasius, and that which is commonly known by the name of the Apostles creed) ought thoroughly to be received and embraced."

§ Laud had declared in his Conference with Fisher, the Jesuit, that he could never allow the Roman Church its claim to be the only true Catholic Church. He said: "For 'the Church' may import in our language 'the only true Church,' and perhaps, as some of you may seem to make it 'the root and the ground of the Catholic.' And this I never did grant of the Roman Church, nor even mean to do. But 'a Church' can imply no more than that it is a member of the whole. And this I never did nor ever will deny, if it fall not absolutely away from Christ."—*A Relation of the Conference between William Laud and Mr. Fisher the Jesuit*, edited by C. H. Simpkinson, 1901.

people, strikes dangerously at the Christian institution of marriage by its suggestion of the virtual nullity of a marriage where the procreation of children is no longer possible, and even, if we are to borrow his logical method, provides some excuse for extra-marital sexual intercourse where the begetting of children is the end pursued.

What the Catholic has to combat is the argument that economic and social conditions may justify the use of an artificial equivalent to natural prevention of conception. Whatever may have been said by individual Bishops, it is incorrect to say, as Mr. Sampson does, that the Lambeth Conference "affirmed that families might be limited by other means than continence in the case of those married people who, *for economic reasons*, could not have children." Resolution 15 says nothing of the kind; and if it is ambiguous, it is only fair to interpret it by the corresponding section of the Committee's Report, which says: "Other reasons are often urged for the use of such methods—circumstances of income, housing, and education are all advanced in justification. *These need careful scrutiny. We are unable to accept conception control as the right solution of unsatisfactory social and economic conditions* which ought to be changed by the influence of Christian public opinion."

Nor is it true to say that the Lambeth Conference of 1920 "adopted an entirely uncompromising attitude towards birth-control." Resolution 68 of that Conference opens as follows: "The conference, *while declining to lay down rules which will meet the needs of every abnormal case*, regards with grave concern, etc." (See the discussion of this Resolution, "honeycombed with ambiguities," in Dr. Kirk's *Conscience and its Problems*, pp. 290-306.)

It remains to add that the writer of this note shares with Mr. Sampson a strong objection to the doctrine and practice of "Birth Control"; though not, apparently, on the same grounds.

K. Healey.

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## FOR THE NOVENA OF GOD THE HOLY GHOST

### The Seven-Fold Gifts

Holy Spirit of *wisdom*, enlighten my mind that I may be quick to perceive God's Truth.

Holy Spirit of *understanding*, make to grow in me the capacity to grasp, take in, and make my own, the wonders of God's Law.

Holy Spirit of *counsel*, enable my will to choose "whatsoever things are true, honourable, just, pure, lovely and of good report"; the virtue and praise of right living.

Holy Spirit of *strength*, give me grace so to follow right choice by resolute action that I may persevere in doing God's Will, "Whose service is perfect freedom," and by Thy indwelling power may "go from strength to strength, and appear before God in Zion."

Holy Spirit of *knowledge*, give me the insight of love into the Mystery of God's Being whereby I may become united with Him by love, which is His Nature.

Holy Spirit of *godliness*, the God-likeness which issues from loving

Him, kindle that holy image in me, that I may "be like Him and see Him as He is."

Holy Spirit of *holy fear*, make me so to advance in awe and wonder in the presence and thought of God that I may ever be saved from losing the Blessed Vision by any sin.

Grant, O Holy Spirit, that, as Thou art the Eternal Bond of Life, Light, and Love with the Eternal Father and the Eternal Son in the undivided glory of the Godhead, so my many-sided powers of body, mind, and spirit may find their divine unity and perfection in God's unspeakable Blessedness. Amen.

Thou, by Whom the mysteries of distinction within God's Unity are manifested in the Fellowship of His Undivided Life; grant that, in Christ's Church, and in all human life, we may shew forth the unity of all in the liberty of each, and may find Freedom in Fellowship. Amen.

PAUL STACY.

# REVIEWS

THE WORLD AND GOD. By H. H. Farmer. Nisbet. 10s. 6d.

This is an eminently worthy companion to the other valuable books in the series known as the Library of Constructive Theology. Professor Farmer handles some of the major issues in the philosophy of religion with an admirable combination of philosophic acumen and religious sensitiveness and insight. He is a Christian philosopher whose philosophy emerges from his Christianity, and is not a logically prior construction resting on its own theoretical postulates. Indeed, he seems to be unduly sceptical at times of the value of natural theology. It would be a rare intellectual pleasure to hear him discuss certain passages in his book with, let us say, Professor A. E. Taylor and Father D'Arcy.

The line of thought which runs through the argument is much influenced by the teaching of Dr. John Oman, to whom the work is dedicated. All religion, it is insisted, and *a fortiori* all Christian religion, is based on an experience of God as personal, and involves personal relationships through its whole range and content. The chief purpose of the book is to elucidate and defend the validity of the Christian believer's awareness of God as personal in face of those monistic and depersonalized notions which are prominent in modern thought. The modern man, Professor Farmer maintains, has a certain inhibition in his spirit from experiencing, and thinking of, God as personal. "Perhaps the most inclusive description of the situation would be to say that the modern man has become profoundly naturalistic, or monistic, in his way of looking at the world." The conception of immutable "laws of nature" and the appearance of vague "life-force" theories make it necessary to reaffirm the truth of "the Eternal as the supernatural personal"; and since the Christian doctrines of providence, prayer, especially petitionary prayer, and miracle deal with essentially personal relationships between God and man, it is these ideas which mark the sharp line of division between naturalistic monism and Christian theism.

The book is in two parts. The first part examines the implications of the religious man's awareness of God as personal. Two elements emerge: God is experienced as "absolute demand" and also as "final succour." The existence of a world, relatively independent of man, and — in a sense — of God, is

required, since there must be a meeting-place for God and man, in which their co-operation may be actually realized. Thus theism avoids the error of acosmic pantheism, for which the world is an illusion, and of cosmic pantheism, which identifies God and the world.

The ideas of revelation, providence, miracle, and prayer are then examined. Revelation is claimed as an essentially personal category, distinct from discovery, which is "appropriate to our dealing with impersonal objects." Professor Farmer, as we have indicated above, has a poor opinion of the power of natural theology to reach trustworthy conclusions by rational arguments apart from the Christian revelation. So providence is held to be an inscrutable mystery for reflective thought, though not for faith, because on the one hand the absolute demand made by God has no meaning apart from the independence of man, and on the other hand the thought of God as final succour requires the sovereign providence of God. The presence of this mystery in the heart of the religious life—and Professor Farmer has some excellent reflections on the value of mystery in religion—is inevitable, and yet causes no discomfort to the religious man, because in his awareness of God he is aware of apprehending a dimension of being which transcends the dimensions of time and space, with which alone human intellectual processes are qualified to deal. Miracle and petitionary prayer are shewn to be necessarily bound up with the personal conception of God. "In the category of miracle the experience of God as personal reaches the maximum concentration."

The second part of the book deals with the place of Christ in the Christian experience of God, and the transition is made through a consideration of sin and reconciliation. Reconciliation is through Christ, and assures us, despite all intellectual difficulties, that the ultimate reality is personal and deals with us men on personal terms. The life of reconciliation implies an eschatology. No solution of the conflicts and frustrations of human life, except the eschatological, will preserve the full significance of man as a personal being, or the significance of the world as the sphere in which God may be known and obeyed. Furthermore, an eschatology is implied in faith in God, because the present order, in which sin and death are structurally inwrought, and which is finite and transient, cannot possibly contain the realized purpose of the Eternal.

Reconciliation, again, the experience of forgiveness resulting in trust, is the real basis for the Christian faith in God's providence, rather than any rational argument from history or nature, with their baffling and inconclusive evidence. The

problem of evil gets its real illumination from the Cross, which makes suffering itself the revealing medium of the divine love.

It will be seen that the great themes of God, freedom, and immortality are the themes of the book. They are dealt with in a fresh and illuminating fashion, and the difficulties are met with great candour and sincerity of thought. We commend the work as an important contribution to the work of building up a worthy Christian apologetic for modern minds.

H. BALMFORTH.

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SAINT PETER CANISIUS, 1521-1597. By James Brodrick, S.J. Sheed and Ward. 25s.

In this massive and sumptuous volume Father Brodrick has written a very notable biography; 843 pages is generous measure in dealing with a character appealing to a strictly limited number of mankind, and a personality which is neither vivid nor picturesque. The reader may be excused for a certain apprehensiveness in taking up the volume, expecting only a long, dull narrative with perhaps a little of the conventional embroidery of the hagiologist. Such a reader would receive a delightful surprise, especially if he had begun by reading the somewhat apologetic preface. There is nothing to apologize for. The author not only makes the saint live: he brings to life everything he touches. It is a brilliant piece of historical writing, woven, indeed, round a dominating personality, but a personality which dominated by holiness rather than by charm.

Thus, in view of the fact that the Jesuits in general and St. Peter in particular were responsible, if not for the promulgation, at least for the propagation of the decrees of Trent, we have a large part of the book devoted to the history of the Council. Popes and Emperors figure largely in the narrative: and the canvas is big enough to individualize them all.

Nor is the author concerned to whitewash the Church of the sixteenth century, or to represent it as filled throughout with filial piety towards the occupant of Apostolic See. Here, for instance, is the plain speaking of the French envoys at the Council of Trent: "We venerate, reverence, honour, and glorify to high heaven the Apostolic See, the Supreme Pontiff, and the holy Roman Church . . . but as for Pius IV. . . . we disown his authority, and whatsoever he may decide or do we reject and spurn with contempt."

Father Brodrick is refreshingly anxious not to produce an impression of a plaster saint. In rejecting a semi-miraculous story concerning him he points out that "a good deal of the attraction and inspiration of Peter's life is due to the fact that

he was essentially a "homely saint, and achieved his great results by means which God places at the disposal of everybody. He and . . . Bellarmine were no thaumaturges, either during life or after death. Indeed, they are conspicuous among the saints for their economy in miracles; and that is a singularity or distinction, or whatever one cares to call it, of which they should not lightly be deprived."

Father Brodrick's principal source is Braunsberger's edition of Canisius' letters, consisting of eight volumes, each apparently somewhat larger than the subject of this review; and so far as the saint himself is concerned it is these letters, liberally quoted, which are the foundation of the Life. We are faced with his zeal, sincerity, and amazing energy; his single-hearted devotion to the Church and to the Papacy; his indomitable courage; his utter humility. But the author's supreme skill is shewn in the way in which the letters are so fitted into the history as to give us a picture of the real man far more vivid than any which could have been founded on his self-revelation. A character like Canisius is in many respects better known to others by observation than he is to himself. His life is more revealing than his letters; and Father Brodrick has qualities which his subject lacked and succeeds in shewing his real achievements in a way of which the saint was constitutionally incapable. These qualities are humour, humanism, and literary power. Using these gifts, he makes the narrative trip gaily along, sustaining our interest and enlisting our sympathies. Above all, we are sure that he never conceals anything: it is history and real biography, not veiled apologetics.

The production is magnificent. Print, index, and illustrations are masterpieces. The subject of the book is known to too small a public to make it possible to anticipate a large sale; but the publishers deserve credit for their enterprise in producing so splendid a volume even at the price of 25s.; and however few private purchasers it may find, it is certain that no one will ever regret taking it down from the shelves of a library.

KENNETH BRECHIN.

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THE GOSPEL AND THE CATHOLIC CHURCH. By A. M. Ramsey, Sub-Warden of Lincoln Theological College. Longmans. 7s. 6d.

Two important things, among others, are happening in Christendom in our day. Modern study is taking seriously the fact that the New Testament was written in the Church and for the Church. We are forced to see that the Gospel records are not bare chronicles, but are impregnated from end to end with the

Christian *kerugma*. We are made conscious of the atmosphere of the Church in which Gospels and Epistles alike were written. Parallel with this is the liturgical movement, which is active in various forms all over Christendom; the key of this movement is the endeavour to realize in liturgy and in life the meaning of the Church as the mystical Body of Christ. Perhaps the deepest importance of Mr. Ramsey's book is that it brings these two movements together. It is a study of the meaning of "Gospel" and "Church" primarily in the New Testament; in the second part of the book he carries through his investigation in a summary survey of Church History.

It has commonly been assumed that the Gospel and the Catholic Church are two different things. "The four-square Gospel" is treated as a message of salvation addressed exclusively to the individual; and Catholic devotional and ascetical teaching has commonly had the same individual emphasis. So with regard to the Church; on the Protestant side the forms of Church organization are generally held to be a matter of indifference, while on the Catholic side they are regarded as a quasi-legal scheme of Church Order, divinely ordained and therefore necessary. On both sides there has been a failure to see any intimate organic connection between the Gospel and the outward order of the Church.

This is where Mr. Ramsey comes in. He shews us how, to the Christians of the apostolic age, the facts of the death and resurrection of Christ were at once external facts belonging to history, and internal facts ever renewed in their own experience. They themselves had died and been raised with Christ; they had been "buried with Him by baptism unto death," and they were "risen with Christ" to a new life, a life of incorporation into His Body, as members of Him and thereby members of one another. They had died to the old self-centred life, they had received a share in a new life of *koinonia*. These are the two poles round which the New Testament conception of the Church revolves—the death and the *koinonia*.

The subject thus opened up is endless in its depth and range. One might further suggest (following out the point given by Dr. Sparrow Simpson in *The Resurrection and Modern Thought*, pp. 176*ff*.) that this conception of "death" exactly describes the experience of the Apostles at the time of the Passion; that the plot of the Chief Priests was not merely to kill Him (for that might have been done without risk by an assassination in the Garden of Gethsemane or elsewhere), but to kill Him in such a way as to attach to Him and His Messianic claims and His Gospel the curse attaching to crucifixion, and thus to prove to all Israel that He was a blasphemer and an impostor, rejected

by the hierarchy of Israel and by the sentence of God Himself; that if this be so, the Disciples would certainly be made to feel the full force of the condemnation; that they must have spent the first Easter Eve in the depth of despair, and that this is the true background to the Easter story. Thus it was in no way an overstatement that they were "begotten again to a living hope" by the resurrection of the Lord (1 Pet. i. 3).

To resume. This death and this rising again is shewn in Mr. Ramsey's book to be the very basis of the life of the Christians in the Church; it underlies their use of words such as ecclesia, the body, the name, glory, wisdom, truth; it is embodied and expressed in the liturgical form into which St. Paul's prayers go—the word "liturgy" being used to mean, not of course that St. Paul prays out of a book, but that his prayers are eucharistic. Above all, it is embodied and expressed in Baptism, Eucharist, the Apostolate, the Scriptures, the faith of the Creeds.

In particular, he brings out the significance of the Apostolate. When Luther revived the Gospel of salvation, a new sense of *koinonia* came back at the same time; "as soon as the Pauline Gospel comes back, the Pauline sense of the Church inevitably comes back with it" (p. 186). But the point that Luther missed was the central place of the Apostolate in the Church of the New Testament, and the fact that because this function is a permanent function of the Church, it is perpetuated in the Episcopate; the Apostle and the Bishop alike stand as witnesses to the tradition of the facts of God's saving work, and to the universality of the *koinonia*. We have been wrong in basing the apologia for Episcopacy on the attempt to trace the exact steps of the growth of the Christian Ministry. The true way is to grasp the continuity of principle, to see that the Episcopate stands in the Church for the principle of Apostolicity. The Bishop in each place is the authoritative teacher of the faith and the centre of unity.

Mr. Ramsey returns several times to the subject of Reunion. He will have no Reunion based on ambiguity of thought and language about Church Order. Because of the intimate connection between Church Order and the Gospel, those who come together must mean the same thing, and know that they mean the same thing. But this is not a reunion book. Its importance lies deeper, or, rather, the true way of approach to reunion itself lies deeper. Reunion is not to be thought of as a department of ecclesiastical politics. It will come, when it does come, as the result of "the quiet growth of the organic life of every part of Christendom."

A. G. HEBERT, S.S.M.

VISIO SANCTI PAULI. The History of the Apocalypse in Latin with Nine Texts. By Theodore Silverstein, Ph.D. Pp. xii+230. Christophers. Price 20s., or by series subscription.

Anyone regarded as a sufficiently comfortable person to be admitted to the privileged position of listener to the telling of a story by a child (usually female) to other children will be interested, and at times inwardly amused, to observe both the character of the improvisations and the elements of fact made use of in the construction. Attention is stimulated, and when once an atmosphere of sympathy has been created there are often, or at least sometimes, demands on the part of the auditors which an effort has to be made to supply. The capacity for invention and description commands an evident tribute of admiration. Not a few of the hearers, perhaps indeed still a majority, will require that what began with "Once upon a time" shall end with "lived happily ever after." There will almost certainly be some who will desire the addition to a plain narrative, even of the incredible, of embroidery which a more austere taste might pronounce extravagant, bizarre, even "vulgar," and there will be perhaps a few who are dissatisfied unless they have "supped full with horrors." The most incontrovertible demonstration of success will be the urgency of the request, "Now, tell us another." When we turn to the phantasies of an older age, and in particular to the crystallization of stories in the class of literature usually designated as apocryphal, the personality of the narrator has, as a rule, fallen into the background or disappeared beyond recovery, thereby leaving the observer at a serious disadvantage. What remains has to be judged for the most part independently of any such reference, with the evaluation of evidence possibly never intended for such dignified use. Then follow a more or less subjective appraisal of "verisimilitude," and efforts at dissection, or it may be at calibration, which might provoke mirth, were the investigator not so painfully in earnest. Whether or not the results are judged to be commensurate with the labour will depend upon the standard adopted, but it is difficult sometimes not to wonder if a mock Ph.D. thesis on "The language, sources, and political significance of *Alice in Wonderland*" might not exercise a salutary influence. The suggestion is, however, dangerous, for there can be little doubt that it will some day be attempted in all seriousness under the supervision of the Frankenstein Professor of Semasiology somewhere in the Antipodes.

Such reflections may seem a curious introduction to the very learned study of the Apocalypse of Paul in the valuable American

series of "Studies and Documents" edited by Kirsopp Lake, Litt.D., and Silva Lake, M.A. Those who are acquainted with the previous volumes dealing with the "Excerpta ex Theodoto" of Clement of Alexandria, Epiphanius' "De Gemmis," and the Dura Fragment of the "Diatessaron" of Tatian, will know that there is not one of them which is not from one point of view or another a contribution to knowledge. But the present volume is not only an amazing illustration of the way in which stories grow; it contains nine texts of the Latin version alone, besides indication of another reserved for future treatment—it is also, at the same time, a singularly valuable addition to the materials available for comparison with many other mediæval stories including those transformed by the genius of Dante. It is true that the student who examines Dr. Silverstein's elaborate arrangement of stemmata may perhaps think that the discrimination of redactions has been carried a little farther than is absolutely necessary after the main lines of difference have been determined. But the problems presented become "curiouser and curiouser" when he examines the evidence supplied in relation to varying copies of the original Greek texts, and assigns to the support of this or that the witness of three Armenian versions, of Old Russian, of Syriac, or of Coptic. The work of dissection and of illustration has been executed with remarkable thoroughness, and both introduction and notes shew that no effort has been spared to make the survey as complete as possible. There can be no doubt that the reader who has first studied for himself the texts here printed will derive on a second reading a good deal of instruction from such comments, even if he does not arrive at the degree of conviction which enables Dr. Silverstein to conclude one section of the introduction with the observation: "Thus, from a large body of suggestive materials, the writer of Redaction $\beta$ constructed a figure of more than ordinary significance. Furnaces are a commonplace feature of many of the Hells of vision literature. But a furnace with four flames of divers colours represents a special eschatological tradition. Within its neat compass it recalls the purgatorial lore of the Day of Judgment and much of the moral topography of the Christian Hell." It may be so, but it is not quite easy to see why it should be regarded as a necessary inference from the evidence or the parallels adduced. More important is the evidence of attempts to provide what might be viewed as appropriate penalties for particular classes of sinners. In regard to some of these full rein is given to imagination, whatever may be the dominant theory of punishment. And here comparison with similar literature, independent or derived, from many countries and in many tongues offers

a rich field for investigation by mediævalists in general, as well as for students of folklore. The Vision of Tundale and St. Patrick's Purgatory and the Irish illustrations to which Mr. St. John Seymour has called attention, as well as other sources to which Dr. Silverstein's own extensive erudition enables him to refer, become invested with even more vivid interest when considered side by side with the texts printed in this volume. It may be natural to seek to track down the origin of each element in the story as it develops, but it is possible that the phenomena exhibited in the later forms at least sometimes suggest a doubt if some of the hypothetical borrowings at an earlier stage may not need to be reconsidered. In any case, Dr. Silverstein has set the whole problem or series of problems on a basis and in a perspective which will make all subsequent workers his debtors, even if they regard it as a little rash to speak of the pretended Acts of a Council of Cæsarea under Pope Victor as "composed in England in the sixth or seventh century,' or adopt a different view from his as to the place occupied by the "Sunday Respite" in Hell.

CLAUDE JENKINS.

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## NOTICES

**THE CATHOLIC EASTERN CHURCHES. By Donald Attwater. The Bruce Publishing Company, Milwaukee. 13s.**

This is a popular work giving an account of those Oriental Christians who have submitted to the Holy See. It deals with converts from the Orthodox Church and of the separated Eastern Churches, now commonly known as "Uniates." The writer is unwilling to describe them as such, on the ground that "Uniate" is always used as a term of contempt. He has forgotten that Dr. A. Fortescue (R.C.) has written a work entitled *The Uniate Eastern Churches*, and constantly refers to them under this name in his earlier works. It seems a more convenient expression to describe their present position, and is less likely to be misunderstood. Much is made of the conciliatory attitude of Rome towards the Easterns who have conformed, though it is admitted that they have suffered, at times, from a process of "hybridization," due to the well-meaning efforts of Western missionaries. This is a matter of regret now that it is better understood that "not all Catholics are Latins." The Easterns are not to be accounted as occupying a lower status in the Catholic Church, despite the fact that they retain a married clergy, make use of leavened bread, and celebrate the Mass in another tongue. There is a short account of the Byzantine rite and of the churches which originally followed it, together with an explanation of the Liturgy and its cere-

monies as now in use since their submission to Rome. Then follows a description of the Antiochene, Armenian, and Chaldean rites, compressed into sixty pages, which hardly does justice to these fascinating forms of liturgical worship.

The author assures us that any idea of Latinizing the Easterns is absent. In support he says that "it is incumbent on no Catholic of the Byzantine rite to add the *Filioque* unless its omission would cause grave scandal." Later (p. 237) we read that the *Filioque* is added to the Creed in the Chaldean rite. Certain Festivals of Western origin have been introduced such as Corpus Christi, the Sacred Heart, together with other devotions like the rosary and the Stations of the Cross. The name of the Sovereign Pontiff has been added to the diptychs.

The references to Syriac terms are not exact. St. Mark vii. 34 does not read "ephata," but "ethpatakh"; the Divine Office is not "ktaba dakdam," but "kdam-u-wathar"; "Lama sabaktani" in the Pshitta is "lamana shbqtani."

The writer is concerned chiefly with the history of the Eastern Churches since their union with Rome. We miss all reference to the sufferings of these people during a thousand years, and the tragedy of martyrdom which they endured.

Copts, Jacobites, Armenians, and Assyrians have given their lives for the faith of Christ in a manner without parallel in history, and their witness should never be forgotten by the modern world. The book is illustrated with many excellent photographs.

F. N. Heazell.

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Mohammed, the Man and his Faith. By Tor Andrae (University of Upsala). Translated by Theophil Menzel. Allen and Unwin. 8s. 6d.

Professor Andrae, who is rather oddly described as a "disciple of the late Archbishop of Upsala, Nathan Söderblom (a renowned expert of the history of religion)," seems to have had two books in his mind at the same time, and to have mixed them together with a long spoon before serving this volume up on paper.

The first book was a scientific study in which the points of view of the folklorist and of the psychologist dominate. At the very outset, before we are told anything of the man Mohammed, we are invited to consider the ritual circling of the Ka'ba, the black stone in the sanctuary at Mecca, as connected with all possible sacred perambulations, whether performed around a tree, a Maypole, a fire, or whatnot. Frazer, who could not allow the smallest urchins to dance round the most secular mulberry bush without giving the act its full significance, would have been a safer folklorist guide to Mohammedan ritual, and might perhaps have convinced us (see p. 21) that the "Virgin Mary the Queen of Heaven" is none other than "the light and comely goddess of heaven," "Astarte, Venus Urania, Queen Juno, Allath," and so forth.

Professor Leuba, too, would have been even more devastatingly cynical if he had assured us (p. 39) that "the manger of Bethlehem and the song of the angels belong to the portrait of Jesus" in spite of their being pure imagination, and therefore legends concerning Mohammed are worth relating. Perhaps someone would explain to the bewildered

reviewer how what did not exist can be part of the portrait of a person who apparently really did.

Uncertain, therefore, whether I was about to read a serious biography of Mohammed or a confused legend founded on what Professor Andrae called the "poetry of faith," I turned some more pages, and disentangled the second book that was in the author's mind. Here we have an extremely striking portrait of the Prophet on whom, as on S. Vincent Ferrer, was laid the necessity of preaching the Judgment. Professor Andrae has no doubt here that Mohammed believed himself to be genuinely called of God. He delivered a message entrusted to him, even if he touched it up a little now and then.

The effect, however, of this portrait of Mohammed is somehow spoilt, though, by a learned and interesting discussion of the debt that the Prophet owed to Judaism and Christianity. Professor Andrae decides that Mohammed must have heard a sermon, a "Christian missionary sermon" delivered by a Nestorian monk, and that this coloured the whole of his message. (Would that the secret of the monk's potent oratory had been retained!)

But if the message had been conveyed by the angel Gabriel, and if Mohammed is a prophet genuinely "inspired," as Professor Andrae is fond of asserting, how is it that——?

I give it up. The author should have written not two books, but a dozen, and each one should have differed hotly from all the rest. Then we could each of us have read the one that best accorded with our own opinions.

ÆLFRIDA TILLYARD.

## BOOK NOTES

*The Precepts of the Church.* By Dom Bernard Clements. Longmans. 2s. 6d. Very slight addresses on the Catholic way of life summed up in the Precepts; valuable for young people who require definite teaching.

*By Faith with Thanksgiving.* By Philip Loyd, Bishop of Lasik. Mowbray. 1s. 6d. This is a very useful book of modern Eucharistic Devotions, devised on the model of the well-known "Eucharistic Month."

*Christian Ideals in Practice.* By G. E. Childs. Mowbray. 2s. These simple and pastoral-hearted chapters are unusually attractive by virtue of their sanctified commonsense and clarity of style.

*Wales and the World.* Joyce (Newport). 1s. A Welsh priest speaks anonymously to his fellow-Welshmen and utters home-truths that no Englishman would dare to utter. Chapel-ridden, small-minded Wales is largely given over to futility and illusion, and the Church is too much absorbed in minutiæ to lead her out of the impasse.

*St. John of the Cross.* By Father Bruno. Sheed and Ward. 10s. 6d. A cheap edition of a valuable book published at 18s. and reviewed in our columns in February, 1933.

W. K. L. C.

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